

The Churchman.

SATURDAY, MAY 17, 1879.

LAY discipline has heretofore been confined to penalties upon communicants for immorality of life, and, in some dioceses, upon parishes for refusal to pay the canonical assessments of the diocese.

The question of disciplining the laity for holding or teaching false doctrine is altogether a new one. Heretofore the Church has taken care merely that her clergy, whom she has authorized in Christ's name and behalf to teach the Gospel, through whom she herself is the witness of the truth, should teach only sound doctrine. She has canonically guarded their teaching, because it was really her own. But the laity are not her appointed teachers. They do nothing of that kind by her authority. She endeavors by all means in her power to instil right doctrines into their minds, but she is not to be held responsible for their teachings. This has been her position heretofore. The question, therefore, whether laymen can be disciplined, either individually or as a corporate body, is a very grave one. It ought to command the best thought of Churchmen.

PARISH AND DIOCESE.

The relation of parishes to dioceses has in several instances of late assumed a new importance. Every parish, of course, in order to hold property, becomes a legal entity, a corporation under either the general law or a special act of the State in which it is situated. Its next act is to take its place as a part of the diocese within whose limits it is comprised. In most dioceses this is called "being admitted into union with the convention." It is a singularly infelicitous phrase, but it means that the parish thus admitted gains certain rights under the constitution of the diocese; as, for instance, the right to representation in the diocesan conventions, to the benefits of episcopal services, and to the paying of certain assessments for the support of the episcopate and various diocesan institutions.

The question, then, that has lately come to the front is whether a parish can legally be deprived of these privileges. The plain answer would seem to be that it cannot thus be treated unless the constitution under which it gained the privileges provides for their being withdrawn from it, and then only for the causes and by the methods prescribed in the constitution.

In most dioceses there is no such constitutional provision. In such dioceses, therefore, there seems to be no possibility of a parish's being deprived of representation in the diocesan convention.

For the right can be withdrawn only under the provisions of the same constitution by which the right was conferred. No canon, diocesan or general, can change a constitution or infringe upon its powers.

In a recent general convention of the Church a canon was passed providing that if a parish should not accede to the decision of a committee called to consider a disagreement between a rector and his parish, the parish might be refused representation in the diocesan conventions. Curiously enough, this canon has been acted upon, if we are not mistaken, in only one diocese, and that is one of the oldest, strongest, and most conservative dioceses in the land. In that case a convention of the diocese deliberately refused to allow a certain parish to be represented in it. But the constitution of that diocese expressly guarantees representation to every parish "in union with the convention," without any limitation whatever. Apparently, therefore, the entire proceedings in that convention, from which one parish was excluded, were invalid, because the convention itself was unconstitutional. Since that time the parish has refrained from sending delegates to the diocesan conventions, and therefore they have been constitutional, in spite of the non-representation of the parish. If, however, it should again send delegates to a diocesan convention, they must, apparently, be admitted without any scrutiny beyond that provided for in the constitution.

It appears, therefore, that diocesan constitutions should be made to provide for the disfranchisement, if that, unhappily, be necessary, of parishes within the diocese.

QUALIFICATIONS FOR PARISH OFFICE.

Who are qualified to hold office in a church parish—as, for example, upon the vestry? The qualifications of voters are prescribed with some particularity in diocesan canons or parish constitutions; but are the qualifications of voters necessarily qualifications for office-holding? In other words, may a man not eligible as a voter at a parish meeting be elected as a warden or vestryman at that meeting?

Something is to be said, doubtless, on both sides of this question. On the one hand, it may be urged that the legal voters of a parish are sometimes not enough to furnish the officers of the parish, and that it is necessary to go outside of their number to find officers. Furthermore, the fact is claimed by way of illustration that in civil and political life the qualifications for office are often much broader than the qualifications for suffrage; as in England, where, *e. g.*, a

borough may send to parliament a commoner who is not a legal voter in that borough. However the statute may read, the common law of the Church, it is sometimes said, and with no little force, amply justifies a liberal interpretation of the right.

The statute language is not always as explicit on this point as it might be. Here, for instance, is the Form of Constitution for parishes recommended by the Diocese of Massachusetts, and printed in its Journal (Appendix C, p. 153). The third article of that instrument reads thus:

"Any male person of the age of twenty-one years, who has subscribed to the constitution and by-laws of the parish, and who has aided in maintaining public worship therein for a period of twelve months immediately preceding any meeting, either by regular attendance thereon, or by pecuniary aid in hiring a sitting, or otherwise, shall be considered a member of the parish, and entitled to vote in all its affairs while he continues such member; but no member who shall disclaim or refuse conformity to the authority of the Protestant Episcopal Church aforesaid shall be eligible to any office or function in this parish, or be entitled to vote in its affairs."

Here the conditions of membership in a parish are defined, and membership is made the qualification of suffrage. Now, can a person not a "member" of a parish hold office in it? We understand that upon this identical language an eminent authority in ecclesiastical law and usage has lately based an opinion in the affirmative. But such an opinion presents at least an aspect of incongruity, if not of contradiction. Can office in a parish properly be held by those who are not members of it?

Upon this point Mr. Baum, in his recently published little treatise on "The Rights and Duties of Rectors, Churchwardens, and Vestrymen," says (p. 74):

"No person can be chosen to hold an office in the corporation who is not competent to vote. The qualifications of an elector are the qualifications of the officer. Therefore, a person who is not a qualified voter cannot hold office in the corporation."

This is undoubtedly good civil law, and is confirmed by general practice. The question is, whether Mr. Baum's ruling as respects ecclesiastical law is borne out by the general usage of the Church, and if not, why not?

It is a curious fact that the meaning of the word "mystery" is very generally lost sight of. It has come to be regarded as something hidden, secret. But it actually means something revealed, something that was secret but is now made known. It is a revealed secret. The Lord's Supper is the great mystery. It is a revelation. It was established by the Christ, not for the purpose of concealing the things of God

from men, but for the purpose of making them known. It was given to the Church, not to confuse her members, but to keep constantly before them the death of the Lord. The Saviour's words of institution expressed a meaning. They did not conceal one. The Lord's Supper is a mystery because it is a showing, before God and men, the Lord's death till He come.

THE PARISH CLERGY AND THE CURE OF SOULS.

II.

The Question a Serious One.

But are these questions, then, of such very serious and practical importance at this time? Are they, in the phraseology of European parliaments, "*urgent questions*," for the consideration of which other questions *must* be postponed; "*burning questions*," which, if neglected, threaten the gravest consequences? They are.

Unfortunately—but not at all unnaturally—there are certain classes of our clergy who realize little of this. There are some truths which few can realize, some statements which few can believe, without a measure, at least, of personal experience; and there are many of our clergy who have been wholly saved from this. Such are most of those whose private means have given them an independence which is withheld from their brethren. Such are some of exceptional pulpit ability, whose special talents make them financial masters of the situation in their respective parishes. And such, moreover, are the clergy of certain dioceses, or the rectors of certain parishes, where the churchly traditions under which a generation has grown up, or the presence and dominant influence of certain leading laymen of the nobler sort, have secured to the ministry the power of "*joyfully serving*" the Church "*in all godly quietness*." It is unfortunate—for their brethren, that is—that such clergy realize so little of the serious nature of the questions before us now; for it is from these classes that come *much* the larger portion of those who alone have the power and opportunity, in our diocesan or general conventions, or in the episcopate, of dealing with them to any practical purpose.

There are, however, probably but few of our bishops who would not frankly say that the parish troubles, the disorganized and discouraged congregations, and the unsettled and disheartened, if not embittered clergy, that are the consequence of the state in which these questions are yet left, are the cause of much of the wear and tear of their episcopate, and, above all other things, the great hindrance to the power of the Gospel of Christ in their dioceses. If it is the clergy who are to be held accountable, as a class, for evils so serious and so widespread, the bishops are themselves to blame for admitting such a set of men into the sacred ministry of the Church.

But let those who are disposed to be indifferent or sceptical about the extent and gravity of these evils hear the Rev. Dr. Rudder, of Philadelphia; and let the thanks of the parish clergy be rendered to him for the stand which he took on their behalf in the last general convention.

On the thirteenth day of the session (October 17th, 1877) Dr. Rudder moved a resolution that a joint committee should be appointed to consider and report concerning "the

several functions of rectors and of wardens and vestrymen in the control and administration of parishes, ascertaining the rights and authority of each in the premises, according to the principles and laws of the Church"; and reporting also "what, in their opinion, is the best mode of making those principles and laws effective."

In supporting this resolution Dr. Rudder added: "At this moment, in a vast majority of the parishes of the Church in this country, owing to the looseness in regard to this matter, there is a state, at least, of unrest, if not of irritation, of trouble." He quotes others as truly charging that in *our* Church, "let a rector be ever so good a man, ever so faithful a man, and perhaps in the simple performance of his duty, it is in the power of one or two rich or influential men, who are possibly not even communicants, to cut off his head . . . and thus damage a man's whole usefulness in life." And again, he continues: "I believe that I speak for any number of parishes all over the land; and I believe that if the voices of the earnest, humble, faithful servants of God could reinforce my own voice, we should hear a most touching appeal from men whose hearts are burdened, from wives in continual unrest, because of the constant crucifixion which many an earnest and devout servant of God is subjected to."

Dr. Rudder was right. He did speak "for any number of parishes all over the land"; and to those who are willing to hear there are voices continually forced into utterance—yes, sometimes into public utterance—that give the strongest confirmation to his words. And not a sentence of such truth is thus publicly uttered but finds instant and grateful echo.

Take, for example, the strong and indignant protest of the Rev. Dr. Bolles, of Cleveland, a protest eloquent with truth, against the frequent changes of rectors. "No parish," said he, as reported in *THE CHURCHMAN* for January 25th, 1879, "can be permanently successful and prosperous so long as the members thereof are subjected to perpetual change in the rector," not "to speak of the heart-rending results of all these frequent changes upon the clergy themselves; how they and their families are compelled to be wanderers and tramps, not even able to look forward to the grave as a place of repose with kindred and friends."

So she who gave voice to her feelings in *THE CHURCHMAN* of February 8th last was no single "clergyman's daughter." The daughters of half the parish clergy of the Church spoke by her, and contrasted the lessons of trust in God which they had learned from their fathers with the treatment to which the ministry are subjected; and in the expression of a belief that "if the Church does not awake to her duty, there will soon be left no ministry to support," they showed plainly enough that those clergymen's daughters will be little disposed hereafter to use a mother's influence to lead their sons to the ministry of the Church.

So, too, when the present writer lately addressed to the Bishop of Central New York an open letter in reference to the condition to which a large proportion of the parish clergy are thus reduced, the response was immediate, in letters from far and near, assuring him in terms of the warmest gratitude that he had indeed "given utterance to the feelings of a very large number of his brethren of the presbyterate."

But there is no better practical proof of the gravity of the evils to which the Rev. Dr. Rudder thus called attention than the fact that "the voices of the earnest, humble, faithful servants of God," which should "reinforce his own," are heard, for the most part, but in bated breath.

"Permit one of a multitude who have had experience in the matters you discuss," writes a reverend brother, but personally a perfect stranger, from a distant diocese, "to thank you for the boldest and truest words yet publicly uttered (within my knowledge) on a doleful but very important subject. The evil cannot be abated at once or easily," or save "by frank and full ventilation and agitation. And that most of us *are afraid* or *can't afford* to undertake." "But hundreds of your brethren will be ready (*sub rosa* at least) to give your words emphatic endorsement, as most eminently fit, true, healthful, and needed." These words are not those of an Italian priest, as it almost seems that they must be, but those of a presbyter of the American Church! We, then, have come to such a pass that it is thought to require some *courage* to speak out, on a question of public interest, plainly and frankly, as we think and feel!

Another writes of the reasons why so many of the clergy "*servilely suffer*, and their families with them," "*losing their manhood*, nourishing a sense of shame till they familiarize themselves with it, and then falling into line to secularize their ministry."

And another: "I wish I dared hope a reformation where most needed."

And still another: "I know that many of our clergy are sorely troubled; they are passing through a great and bitter trial."

And yet another, who is "now suffering severely at the hands of those who are endeavoring to rule or ruin," dwells upon "the exigency and seriousness of the distress and shame brought about by the secularizing and lay papacy influences and unchurchly misworkings of our system."

"For myself," writes another, "I have little to complain of, . . . but when I get thinking of what I have seen among some of my brethren, who had less power of endurance than I have, sometimes well-nigh wrecked in ministry, my blood gets boiling and my fingers tingle."

And a young "clergyman's wife" writes, apparently from the midst of her first sad experiences of this kind: "Must a man conceal truth, because this man, who holds a high social position and on whom the Church greatly depends for support, does not like it; or because another, who contributes liberally toward the minister's salary, so long as he preaches nothing that offends, 'may tell him' that he does not suit, and that he can no longer do any good in that place? Is not this most discouraging to the man of God, who is working for God's glory and for the salvation of souls?"

Most discouraging, alas, it is; and if it will help the younger clergy, let them be assured that there are many of their elder brethren whose hearts are bowed and breaking like theirs; who know too well how much there is to chill and crush the self-consecrated enthusiasm of their early ministry. But let the young clergy be patient and hopeful and strong; for, take it for all in all, the Church is in a far healthier state now than it was five and twenty years ago, and it will be theirs to enter into conditions and opportunities of

work for Christ and for the souls of men such as they have not known who are now bearing the burden and heat of the day.

W. C. L.

PAN-ANGLICAN CONFERENCES: HOW THE IDEA OF THEM AROSE.

The very interesting and important communication in THE CHURCHMAN for May 3d, from the Rev. Dr. Bedford-Jones, canon and chaplain to the Bishop of Ontario, leaves the impression upon the ordinary reader, though without saying it in so many words, that nothing had been said or done in regard to the idea of a Pan-Anglican gathering previous to the action of the Bishop of Ontario. Happily, in regard to one point, his evidence is clear—that the first proposal of it by the bishop, in private conversation with himself, was in 1864; and his proposal of it in the provincial synod of the Canadian Church, where it was unanimously adopted, was in 1865.

But I am sure that the Bishop of Ontario will not feel that I am doing anything in derogation of his just claims if I recall to this generation much that was said and published long before he began the work which led to the actual realization of the idea. I cheerfully admit that to him belongs the honor of planting the seed in the ground; but the seed itself, with its vital germ, was in existence long before, though, without his planting, it might never have had the chance to sprout. Moreover, as will be seen in my narrative, the Bishop of Montreal very prominently urged the idea as early as 1854; and I am, therefore, rather surprised to see the statement that he was indifferent, if not opposed, when the plan was offered in synod by the Bishop of Ontario *eleven years afterward*. But to my narrative.

It was early in the year 1851—thirteen years before Dr. Jones's first private conversation with the Bishop of Ontario on the subject—that my father, the first Bishop of Vermont, in replying to the invitation of the Archbishop of Canterbury (Sumner) to take part in celebrating the third jubilee of the Society for the Propagation of the Gospel, made the first suggestion of such a Pan-Anglican gathering. I have watched carefully all our leading English and American Church papers, and have never met the slightest claim, direct or indirect, to any earlier published suggestion than this. My father's letter was published in the London *Guardian* at the time. And that it was not unnoticed may be seen from the words of the Primus of the Scottish Church, addressed to his diocesan synod on the 2d of October, 1867, only a few days after the first Lambeth Conference had adjourned, and while the subject was fresh in the minds of all:

"In looking to the origin of this great conference, it is worthy of remark that, although it met at Lambeth, it was not suggested or initiated by the home bishops of the Church of England. The first suggestion of such a conference with which I am acquainted appears in a letter many years ago from the American Bishop of Vermont to the late Archbishop of Canterbury, from which I make the following extract:

"I fervently hope that the time may come when we shall meet in the good old fashion of synodical action. How natural and how reasonable would it seem to be if, 'in a time of controversy and division,' there should be a

council of all the bishops in communion with your grace; and would not such an assemblage exhibit the most solemn and, under God, the most influential aspect of strength and unity in maintaining the true Gospel? It is my own firm belief that such a measure would be productive of immense advantage, and would exercise a moral influence far beyond that of any secular legislation."

"God's time was not then come for such a meeting. Eighteen years [the venerable primus is a little out in his reckoning; it was only something over sixteen years] have passed since that suggestion was offered; and now the time was come, a time of even greater controversy and division than when those words were penned, and I had the pleasure and privilege of sitting by the side of that good Bishop of Vermont, now the presiding Bishop of the Church in the United States of America, in a council of all the bishops in communion with his grace of Canterbury, when his fervent hope was fully realized."

But this suggestion from my father was not entirely solitary. About a year later, in 1852, the present Bishop of Maryland, then in England, repeated the suggestion in a public speech, which gave rise to some discussion on both sides of the water. And then, in November, 1854, Bishop Fulford, the first Metropolitan of Montreal, and the first Anglican bishop who took part in an American consecration since we received the episcopate from the mother Church, preached the sermon at the consecration of the present venerable Bishop of New York. He adverted to the new dogma of the Immaculate Conception of the Blessed Virgin Mary, which was within a few days (December 8th of that same year) to be proclaimed at Rome; and in that connection stated the yearning of earnest spirits for the meeting of our whole reformed Church in its corporate capacity, and with the highest formal sanction, in order to manifest the unity of her members in every quarter of the world. In commenting on this sermon a few days after (December 7th), the *Church Journal* said: "With all our heart we thank the Bishop of Montreal for incorporating this true idea in the admirable sermon preached by him at the consecration of our provisional bishop. It was right that this course should be urged by an English bishop when taking part in the consecration of an American bishop. Let the Archbishop of Canterbury invite all the bishops of the reformed Church throughout the world to assemble in Canterbury cathedral, once more to PROTEST solemnly against this new 'blasphemous fable and dangerous deceit' of Rome, and to reassert, in the face of the whole world, the ancient faith, pure and undefiled, once for all given to the saints. . . . If carried out in this spirit, the great council of Canterbury would form not only a more auspicious, but also a more important era in the history of Christianity than any council held anywhere in the Catholic Church for more than a thousand years." This article drew forth a very interesting letter from that well-known and influential English layman, Mr. F. H. Dickinson, who mentioned that a friend of his, a member of the lower house of convocation, "had been thinking of bringing the subject before the house." The *Church Journal*, in answering some inquiries made in Mr. Dickinson's letter, stated the origin of the idea, in print, to have been in the Bishop of Vermont's letter; acknowledged the good work done by the Bishops of Mary-

land and Montreal in advocating it, the latter being the first to connect it with the new dogma; and reiterated, in the strongest terms, that if the invitation were given by the Archbishop of Canterbury, it would be accepted by the American bishops. This opinion was given with the greatest positiveness, "appealing to the future to verify the perfect correctness of our present declarations." Other articles followed, from time to time, keeping the idea before the mind of the Church.

Now, I wrote all those articles myself, having derived my strong convictions on the subject from my father. And so dominant was the thought in my mind at the time that, when the carriers of the *Church Journal* applied to me to write some verses for their New Year's Address at the opening of the year 1854, that was the chief topic to which I devoted my attention, branching out from an allusion to the visit of the English deputation of 1853 to our General Convention. I send you the homely original broadside, on its tinted paper, that you may see that the text is not tampered with. The actual meeting in Canterbury cathedral, indeed, was not realized in 1867, but was realized in 1878, the procession entering by the western portal just as described. If I were writing it now, moreover, I should have omitted the allusions to the Scandinavian bishops, further researches having satisfied my mind that their claim to a valid episcopate is either somewhat clouded (as in Sweden), or untenable (as in Norway and Iceland). But such as it is, it may interest some people as a close approximation to a prophecy of an event previously unprecedented in the history of the world, and yet made *twenty-four years in advance of its fulfilment*, with a very fair measure of correctness, by

Your obedient servant in the Church,

J. H. HOPKINS, S.T.D.,

Rector of Christ Church.

May 2d, 1879.

From the "Carrier's Address" of 1854.

But one bright beam, of all the starry year,
Shines out beyond the rest, with lustre clear.
Across the rolling deep behold them come,
From their own land, from our ancestral home,
To knit more closely still the loving band,
With all who on the same foundation stand.
Warm was their welcome. Hearts were deeply stirred
Where'er their words of winning love were heard.
And when they parted hence, their errand o'er,
What clouds went clustering round them to the shore;
What fervent, deep farewell's their brethren gave.
What prayers went with them o'er the Atlantic wave!
And was this all?

No. From the obscure womb
Of the wide future distant visions loom.
All slow and shadowy; yet, to faithful eyes,
In form and substance fair they seem to rise.
From England's realm the assembled bishops see,
Gathered once more for solemn synod free;
State shackles—broken, cast off, once for all—
Shall henceforth nevermore their powers enthrall.
With them their brethren stand—from mountainous Wales;
From Ireland's soft, green hills, and richer vales;
From Scotland's rugged rocks, 'mid northern seas;
From frozen Iceland, and the Hebrides;
From Sweden's ancient cities, marts, and mines;
From Norway's firds and overhanging pines;
From wide America's outspread domain,
Stretching from sea to sea: and north, again,
Till Greenland, Labrador, and Newfoundland
Send bishops, too, to join the lengthening band
That gathers from the tropic isles; and westward, on,

Till golden California, Oregon,
And myriad isles that in their blindness be,
Like emeralds set within a silver sea,
That wait but morning's sun rising in sight
To leap at once from darkness into light;
From twin New Zealand's deep-indented shores;
From vast Australia's mines of shining ores;
From Borneo, Burmah, China, and Japan;
From dusky plains and groves of Indostan;
From dark Caffraria; from the deadly coasts
Whence slavery long has shipped her shackled
hosts;

From steep Gibraltar's rock—from all the earth
Sons gather round the cradle of their birth.
In spotless robes I see them move along,
Passing on either hand—a joyous throng—
Then enter through its western portals; while
Through Canterbury's huge cathedral pile
Unnumbered thousands, with glad voices, raise
The overwhelming burst of choral praise.
Up the long nave they pace, then, mounting
higher

And higher, the line ascends the rising choir,
Till, rank on rank, their numbers multiplied,
'Compass the altar round on every side.
Then let the full *Te Deum* roll and swell;
The Catholic Creed its faithful oneness tell;
Then let the sacred gift be offered up—
Break the pure bread and bless the ruddy cup.
Then, from full hearts, from greatest unto least,
With breath yet fragrant from the heavenly
feast,

The whole immense assembly swells the strain
That, long ago on Bethlehem's starlit plain,
Angels began and saints shall never cease—
"Glory to God on high, and on earth peace!"
In sacred council seated soon I see
The assembled Church prepare its firm decree.
But, lo! the sudden shadows envious rise,
And veil the glorious vision from mine eyes.
Yet from the cloud a voice, like trumpet clear,
Rings forth, and earth's remotest bounds obedi-
ent hear!

THE EXISTENCE OF GOD AND THE VERITY OF DIVINE REVELATIONS DEMONSTRATED TO THE "REA- SON."

We believe that these truths are capable of a demonstration as absolute as that of any mathematical problem. In seeking to make this statement good, and in a popular form, it will be understood that we are limited to simple methods, and to words and expressions which are untechnical and universally apprehended. Let us begin with the fundamental truth of our religion: the existence of God as an omnipotent, all-wise, and infinitely-loving Father and Creator.

Our first proposition is, that the admitted existence of "law," under any conditions whatsoever, necessarily presupposes the existence also, at the time that law came into being, of a law-maker, and of sufficient wisdom, power, and love to conceive, enact, and enforce such a law—that is to say, a *law cannot make itself*.

Again, the evidence of thought in the composition, form, or structure of anything necessarily presupposes the existence also, at the time that thought was conceived and embodied, of a thinker, and of ability, intelligence, and benevolence sufficient to conceive, elaborate, and embody such a thought—that is to say, *every thought must proceed from some being capable of thinking*.

Furthermore, the demonstration of intelligent design, of intelligent adaptation of means to an end, in any structure whatsoever, necessarily presupposes the existence, also, at the time that design was accomplished, or put in operation, of a designer, and of power, wisdom, and love sufficient to conceive, complete, and embody such design—that is to say, *an intelligent design cannot issue from that which has no conscious and intelligent existence*.

The statements are simply the old "argument from design," differently put, or presented in a more popular form; and they are all *self-evident* propositions; they are so universally verified by our every-day experience, and they are so generally accepted in the regulation and guidance of human judgment in the affairs of life, that they have the form of universally admitted conclusions. When made aware of a law affecting him as a citizen, no man hesitates in the belief that such law was made by some person or persons, and of sufficient intelligence to elaborate and enact such a law. To assure him that such law came into being of itself, or made itself, would be equivalent to assuring him of your own insanity or folly. When he meets with a thought embodied in words or under any other form, no man hesitates in the belief that such a thought was conceived and thus embodied by *some person* of sufficient intelligence to think it and incorporate it in words, or in the form in which it was found. To assure him that such thought conceived and embodied itself would be only certifying him of your lunacy or disposition to pleasantry. When he meets with an intelligent design, the adoption of means to an end in any of the articles of mechanism in daily use by him, no man hesitates in the belief that these articles were made by some person or persons of sufficient intelligence to construct them. To assure him that these articles made themselves, that the design designed itself, and the structure built or formed itself, would but awaken the inquiry whether you thought him devoid of common sense.

Our three propositions, then, have the force of self-evident propositions, which the reason is compelled to accept as demonstrated by universal experience. We have now but to ask ourselves whether the created universe, in its multiplied and varied operations, gives absolute evidence of the existence of law in the guidance and control of such operations; and whether it offers absolute evidence of the conception and embodiment of thought in the creations of which it is composed and in the movements to which it is compelled; and whether it clearly manifests the existence of intelligent design in the composition and elaboration of its innumerable structures, we have but to ask ourselves these questions to arrive at the conclusion we seek. No man can *reasonably* deny, or reasonably refuse to acknowledge, the existence of law, as supporting, guiding, or controlling the universe; nor the existence of thought, as embodied in all created things; nor the existence of design, the intelligent adaptation of means to an end, in every structure of nature that meets the eye. These are admitted truths. But a power able to enact and enforce the laws of the universe is and must be an omnipotent power. A wisdom able to conceive and incorporate such laws, and all the thought which the universe manifestly embodies and celebrates, is an infinite wisdom. A power, wisdom, and love which could design the universe, create it, and adapt it to the happiness of such multitudes of created beings, and secure in each created thing the fulfilment of the purposes of its creation, is and must be an omnipotence of infinite wisdom and benevolence. Now, an omnipotence of infinite wisdom and benevolence is what we mean by the Sacred Being whom we call God, the existence of Whom was the primary, fundamental truth which we were to demonstrate to the reason. These attributes comprehend not all

we mean by the Supreme Being; but where they exist, *there of necessity is God*.

The existence of God being demonstrated to the reason, we come next to the verity of Divine revelations. We inquire, Can the verity of the Holy Scriptures, or revelations from God to His intelligent children, be also demonstrated to the reason? We believe that the unperturbed judgment can be *compelled* to accept the truth of Divine revelations just as absolutely as to accept a mathematical demonstration.

Our first proposition in this connection is, that a Father of infinite wisdom and love and power could not *consistently with these attributes* neglect to make all essential provision for the comfort and happiness of his intelligent children. This we hold to be self-evidently true.

Again, the knowledge of this Creator, and of the laws of rectitude and safety, and of the Creator's will and designs in man's behalf, are essential to man's comfort and happiness as an intelligent creature of God. Then these things have, and must have, been revealed to man. The reason cannot justly escape from this conclusion unless it deny either the existence of the omnipotent, infinitely wise and loving Creator, which has been already demonstrated, or that the knowledge of God, and instruction from God, in reference to our own being and destiny, and in reference also to the laws of right and wrong, are essential to human happiness. But this second term of our proposition will *not* be denied by the *unperturbed* reason; for all men accept similar premises instinctively in their judgment of earthly parents, and of the essentials to the happiness of their children. A parent who should hide himself from the knowledge of his children, and give them no instruction in the canons of right and wrong, no knowledge of what they were to avoid and what they were to seek, no information as to the dangers which lie in their path, and no direction as to the course which they should pursue, but who should leave them to care for and instruct themselves as best they might, such a parent would be universally condemned as an unnatural parent, and as neither wise nor good. Our Heavenly Father, then, should He do the same (which is impossible), and observe an equal indifference in reference to the happiness and safety of His intelligent children on earth (which is impious to believe), could by no possibility be infinitely wise or good; and this last-supposition would be blasphemy, as well as contrary to reason. We have shown God to be both infinitely wise and good, and we have proved Him also to be omnipotent; and thus, both from His disposition and ability, a necessity arises that He should reveal to His children everything essential to their comfort and happiness. And as a knowledge of Himself and of the laws of right and wrong, of what will tend to human safety and what to human misery, of the paths that lead to dishonor, and of those which lead to happiness and heaven, as these are manifestly essential to the welfare of man, therefore they must have been revealed to man by Parental Wisdom and Love. They must also have been revealed to him in such a way that he could not, except wilfully, mistake their source. They must, furthermore, have been revealed by such means that they should come directly into his possession, and for his immediate use and benefit.

Now, Divine revelations in reference to all

things essential to human happiness, beyond man's own ability to acquire, is the verity we have undertook to prove as demonstrable to the understand. We believe that reason cannot justly escape this conclusion.

We have shown that reason is compelled to the admission (if we allow God to be infinitely wise and good as well as omnipotent) that revelations from Himself to His intelligent children in reference to all that concerns human happiness must have been given to them personally and for immediate use, and without a just doubt as to the source from whence they came. We might add that the same wisdom and love and power, which by their inherent properties necessitated these revelations to man in the first instance, would be equally compelled to see that such revelations continued in the possession of man from generation to generation, so that every generation of His intelligent children (except through fault of human rebellion and error) should have the benefit of such information. Now, there is no other system of Divine revelations in the possession of man; neither does history inform us of any *having adequate, or even seemingly adequate*, evidence of its Divine origin, except that found in the Holy Scriptures. If this be true, then the Holy Scriptures, according to our propositions as established, are Divine revelations for our instruction and guidance, since no other well-attested system of Divine revelations is, or has been, in the possession of man.

WM. ALLEN FISKE, LL.D.,
Rector of St. John's Church, Naperville, Ill.

ENGLAND.

A MANCHESTER PECULIARITY.—The Manchester papers contain a report of a police case in which some extraordinary statements were made respecting the proceedings of a body calling itself "The Salvation Army." The report says:

A young man named William Scott was charged with having obstructed the thoroughfare in Rutland street, Chorlton-on-Medlock. Inspector Thompson said that he was in Rutland street, and saw a large crowd crossing the street, completely blocking both roadway and footpath. Two cabs came up and had had great difficulty in getting through the crowd, in which were a number of children in a dangerous position. In the middle of the crowd the prisoner and several other men were standing with hats off, shouting and making a great disturbance. They appeared to witness to be more under the influence of drink than anything else. The prisoner, who was very excited, shouted to the people that they were "all going to hell," but that if they would go to the Salvation Hall, in Grosvenor street, he would lead them to heaven. Witness made his way to the prisoner and told him to leave the street, when he replied, "Glory, glory! I'm going to heaven, and should like to shake hands with you there." He was again told that he would have to leave the street, and made a similar reply. On being informed that he would have to choose between leaving the street or being locked up, he said he would go, and moved a few yards away, but, stopping there, took off his hat and recommenced his shouting. Witness then took him into custody. A number of people from the crowd, which witness understood was called "The Salvation Army," surrounded him and the prisoner, and one of them, called "the captain," standing in front of witness, demanded his reason for apprehending the prisoner. In reply to a question from witness, the man said that he was "the leader of the band," but subsided after being told that if he did not go away he too would be ordered into custody. On the way to the station the prisoner behaved in a most extraordinary manner, shouted that he was "going to heaven, and that witness would never reach there, as he was going to hell." A vast crowd of people followed witness with his prisoner to the station, the prisoner taking off his hat occa-

sionally and jumping into the air as high as he could. The prisoner, in reply to Mr. Headlam, said that he was speaking to the people, and moved away when asked, being in the act of going away at the time of his arrest. He was sure that he was "innocent in the sight of God." Inspector Thompson handed to the stipendiary a handbill circulated by the prisoner and his companions. It was as follows: "Salvation Army in the Salvation Temple, Grosvenor street, Chorlton-on-Medlock. Meetings will be held four times on the Sunday, and on week nights at 8 o'clock. Captain Booth, with his hallelujah fiddle: Happy Joe, from Sheffield; Shaker Bill, from Blackburn; Salt Ted, who swallowed three homes; a band of hallelujah lasses; the champion pigeon-flyer and the champion wrestler of Over Darwen; accompanied by the hallelujah brass band, who will pray and speak for God. Admission and salvation free." Superintendent Anderton said that for the last two or three weeks he had been obliged to send a sergeant and half a dozen constables to keep order in that neighborhood while the "services" were going on. It was with great difficulty that the streets were kept clear. In answer to Mr. Headlam, the prisoner said he came from Sheffield. Mr. Headlam: "What do you come here for, making these disturbances?" Prisoner: "I came as an evangelist, sir, under the Rev. William Booth." The stipendiary: "Who is he?" Prisoner: "The general of the Salvation Army." Mr. Headlam: "Well, you must not block up the streets of Manchester. You will have to pay a fine of 21s. and costs, or suffer a month's imprisonment." The fine was paid.

SUPPORT OF THE CLERGY.—The Bishop of Manchester has sent a long letter to the *Manchester Courier* on the subject of church-building, in the course of which, referring to pew rents, he says he hopes that Manchester Churchmen, whatever they do, will pause before they advocate a principle which, however deemed necessary in a time when the conceptions of the Church's duty to the people were narrow and inadequate, really sacrifices the character of a national Church, renders her ministrations practically inaccessible to the great mass of the people, introduces into a sphere where all are equal before God the incongruous idea of privilege, and is, he believes, out of harmony with the more liberal and general aspirations of the age. "I wish Churchmen (Dr. Fraser proceeds) would understand there are better ways of providing a clergyman with an adequate income than by means of appropriated and rented pews. In Broughton Park Congregational chapel, as I learn from the Year-book, all the seats are free, and yet the congregation raise for their minister an income of £800 a year. In the Church of England, trusting too much to our old endowments, which are quite inadequate to meet modern needs, we have hardly yet tried the experiment of appealing frankly and trustfully, on the simple ground of work diligently and faithfully done, to the liberality of our people."

CONSECRATION OF THE BISHOP OF DURHAM.—The consecration of the Rev. Dr. Lightfoot as Bishop of Durham took place on St. Mark's-day in Westminster Abbey. There was an overwhelming congregation, hundreds being unable to obtain admittance. Great disappointment was felt that the ceremony did not take place in St. Paul's cathedral, and, as it turned out, it did not prevent the question of jurisdiction arising; for before the procession left the Jerusalem chamber, Mr. Hassard read a license from the Archbishop of Canterbury permitting his brother of York to officiate. To this the dean at once formally objected, and read a protest declaring that the abbey of Westminster was not subject to any Episcopal authority. The procession then entered the choir, consisting of the dean, legal officials, bishop-elect, and preacher, the master and fellows of Trinity College, Cambridge, the Deans of York, Durham, and St. Paul's, the Archdeacon of Lindisfarne, Canons Gregory and Tristram, the Bishops of Sodor and Man, Truro, Manchester, Carlisle, Winchester, Ely, and London, attended by their chaplains; the Archbishop of York, followed by the chaplains and legal officials, coming last. Considerable difficulty was experienced in seating the bishops and dignitaries, owing to the crowd of clergy in black gowns who filled the sacrum and spoiled the

effect of the ceremony. The Archbishop of York commenced the Communion Office, the Epistle being read by the Bishop of Carlisle, and the Gospel by the Bishop of Winchester. Canon Westcott preached the consecration sermon from the words "From strength to strength." He concluded very happily a sermon of great power by a quotation from Dr. Lightfoot's own sermon on St. Mark's-day, 1877, on the consecration of the Bishop of Truro. The sermon ended, the service proceeded in the usual manner, the Bishops of London and Ely being the presenting prelates, and all the bishops whose names were given above joining in the act of consecration. One of Dr. Stainer's anthems was sung, out of compliment to St. Paul's, and the *Veni Creator* was beautifully rendered. There were a large number of communicants. The offertory was for the endowment of the See of Newcastle. An immense number of the new bishop's old Cambridge friends, resident and non-resident, were present.

IRELAND.

AN OLD CUSTOM.—On Easter Sunday an old custom was revived in Dublin, where the lord mayor, accompanied by several members and officers of the corporation, attended Divine service at Christ church cathedral. The sermon was delivered by the archbishop (Dr. Trench), and the musical portions of the service were selected from the works of Handel and Sir J. Stevenson.

FRANCE.

M. RENAN CRITICIZED.—The *Times's* Paris correspondent states that M. Mezières, in welcoming M. Renan at the Academy, rallied him on the confidence with which he described St. Paul as short, with a small, bald head, pale face, thick beard, aquiline nose, and piercing eyes, with black eyebrows meeting over the nose. "Nobody," satirically remarked M. Mezières, "had known St. Paul so intimately, and M. Scerer must be right in alleging that you have seen him." The *Débats* publishes a letter addressed to M. Mezières by M. Renan, who cites the authorities for his portrait—viz., the Acts of Thecla, written by an Asiatic priest one hundred years after the apostle's death, and evidently based on tradition; a passage in the dialogue Philopatris Nicephore, St. Paul's own words in seventeen passages in Corinthians, and one in Galatians. After suggesting that the thorn in the flesh was rheumatism, M. Renan disclaims any idea of caricature, says he shall have need of the intercession of saints, and quotes the remark of a Capuchin friar, who, delighted with his article on St. Francis, would say on hearing him blamed, "Oh, no doubt; but he has spoken well of Francis of Assisi, and St. Francis of Assisi will save him." "There," adds M. Renan, "is a powerful intercession. I hope St. Paul will add his in consideration of the trouble I have taken, not to represent him as a handsome man, but to depict him as one of the greatest and most extraordinary minds that ever existed." The texts relied upon by M. Renan are: I Cor. ii. 1 and 8; vii. 7 and 8; II. Cor. i. 8 and 9; x. 1, 2, and 10; xi. 6 and 30; xii. 5, 7, 9, and 10; and Gal. iv. 13 and 14.

The following also appears in the *Spectator*: In the mosaics at Ravenna St. Paul is represented several times in company with the other apostles. The rest have a strong family resemblance, but the type chosen for St. Paul is always the same, and always quite different from any of the others. Its characteristics are a high, bold forehead, strong, aquiline nose, and long, narrow face, ending in a dark beard. It will be seen that this agrees very well with M. Renan's description. Whether the Ravenna artists, like M. Renan, followed the Epistle of Thecla, or whether they and the author of the epistle are distinct authorities for the existence of an early tradition on the subject, are questions on which I cannot offer an opinion.

GERMANY.

STUDENTS.—In the last census of 1875 the religious percentage of attendants at the Gymnasias was—Protestants, 64 1-2; Catholics, 33 1-2; Jews, 1 1-3. But taking a similar percentage of the youth attending the high schools, we find it

thus: Protestants, 70 1-2; Catholics, 18 3 4; Jews, 10 4-5. The Roman Catholics content themselves with the lower education, being also, perhaps, in a larger proportion of the lower orders; but the extent to which the Jews push themselves up is worthy of note.

ITALY.

ROME.—The Bishop of Easton held a confirmation and preached in St. Paul's church, Rome, Italy, on Palm Sunday. His friends will be glad to hear that his health seems much improved by his stay in Rome. The bishop left Rome immediately after Easter for Paris and England, intending to reach his diocese in time for the convention.

Bishop Elliott, of Western Texas, started also on his homeward way from Rome in Easter-week. His visit to Italy has also worked a decided improvement in his health.

SUPERSTITION.—Certain criticisms passed at Protestant meetings on the Romish cult of the Virgin having been characterized by the cardinal-vicar as blasphemous insults, were expiated on Sunday, April 20th, by a pilgrimage to St. John Lateran, Santa Croce in Gerusalemme, and Santa Maria Maggiore. According to a dispatch in the *Daily News*, the pilgrims proper "were hardly more numerous than the Protestants resident or migratory, who enjoyed the choral performances while wondering at the triviality of their cause." On the other hand, the *Times* correspondent says:

"It would scarcely be an exaggeration to say that the whole of the Roman people turned out this afternoon in response to the cardinal-vicar's invitation, followed up this morning by placards affixed on each side of all church doors, on which in large letters were printed in Italian the words, 'Evviva the Virgin Mary, mother of God, blasphemed by the impious.' When I reached the St. John Lateran, at three o'clock, the streets were filled with people flocking there, and inside the basilica there were crowds of silent worshippers kneeling before all the chapels. I went on direct to the Croce in Gerusalemme, where the cardinal-vicar was to exhibit the celebrated relics connected with the Crucifixion. By the time he appeared on the balcony the basilica was densely crammed, and on emerging with great difficulty I beheld one of the most imposing sights I have ever seen. To the left the whole length of the broad avenue from the St. John Lateran was filled with a stream of people coming thence toward the Croce in Gerusalemme, while before me another stream departing filled the road leading to the St. Maria Maggiore. There were people of all ranks and conditions, from mendicants to nobles with their servants behind them; men, women, and children of all ages, the majority reciting the Rosary silently, while here and there were groups chanting it aloud. Mgr. Mermillo, surrounded by a number of the French clergy, made the pilgrimage in this wise. At the Maria Maggiore one might have supposed that the basilica was besieged. The Borghese chapel, in which is the celebrated painting of the Virgin once carried in procession by Gregory the Great, was illuminated with chandeliers from the floor to the ceiling. Looking toward the chapel it appeared like a great space filled with brilliant stars. The benediction was given by the cardinal from the high altar, and at the conclusion the church rang with the shouts of 'Evviva the Virgin Mary! 'Evviva the Mother of God!' The most perfect order reigned everywhere; for on this occasion liberals and clericals were united. The *Diritto* and other liberal papers, with the exception only of those of a republican tinge, had blamed the asserted insult. This evening the offending Protestant minister, Dr. Ribetti, has returned to the charge. The walls bear a placard announcing a discourse by him entitled *Gloria a Dio solo*."

MASSACHUSETTS.

ASCENSION AND TRINITY VISITATION.—The sixth annual visitation of the diocese will be continued and concluded, God willing, as follows:

MAY.

- 22, Ascension-day, evening, Grace, Fiskdale.
- 25, Sunday after Ascension, A. M., Grace, Newton;
- P. M., Messiah, Auburndale.
- 27, Tuesday, evening, Trinity, Bridgewater.
- 28, Wednesday, evening, Evangelists', Boston.

JUNE.

- 1, Whitsun-day, A. M., Grace, Amherst; evening, St. John's, Northampton.
- 2, Monday, evening, St. James's, Greenfield.
- 3, Tuesday, evening, St. John's, Ashfield.
- 4, Ember-day, evening, St. Philip's, Easthampton.
- 5, Thursday, evening, Atonement, Westfield.
- 7, Ember-day, evening, Good Shepherd, West Springfield.
- 8, Trinity Sunday, A. M., Christ church, Springfield; evening, St. Paul's, Holyoke.
- 10, 11, 12, Tuesday to Thursday, Episcopal Theological School, Cambridge; annual examinations.
- 13, Friday, A. M., Trinity, Boston; ordination of priests.
- 15, First Sunday after Trinity, A. M., Grace, Lawrence; evening, St. John's, Lawrence.
- 18, Wednesday, A. M., St. John's Memorial, Cambridge; ordination of deacons.
- 20, Friday, evening, church of the Messiah, Wood's Hole.
- 22, Second Sunday after Trinity, St. Paul's, Nantucket.
- 23, Monday, evening, Mission, Marion.
- 29, Third Sunday after Trinity, A. M., St. Anne's, Lincoln; P. M., Concord.

JULY.

- 2 and 3, Wednesday and Thursday, Trinity College, Hartford.

BOSTON.—*St. Matthew's Church*.—The lecture course of this church, so well attended, concludes with three lectures on "The Prose and Poetry of Bells," by the Rev. William C. Winslow, the first of them having been given on Thursday evening, May 8th. The lectures have shown how needed the new hall was and how useful it has proved. Its seating capacity is for 500 persons, and it is the largest Sunday-school room in South Boston.

STANDING COMMITTEE.—At a meeting held May 6th the Rev. A. E. George and the Rev. R. Kidner were recommended for priest's orders, and J. J. Cressy and Henry J. Sheridan for deacon's orders. The Rev. Messrs. C. R. Talbot, G. S. Bennett, and A. H. Barrington, deacons, applied to be recommended to the bishop for priest's orders. HENRY BURROUGHS, Secretary.

RHODE ISLAND.

PROVIDENCE.—A missionary conference was held in this city on May 8th and 9th. It was gathered at St. Stephen's church at 11 o'clock on the first day. The Holy Communion was administered and the bishop of the diocese made an address. In the afternoon, at All Saints' Memorial church, under the presidency of the bishop, the subject of "Missions within the United States" was discussed by the Rev. Dr. Twing and the Rev. Messrs. Courtney, Kimber, and Fales. In the evening, after a choral service, the bishop and the rector officiating, the Rev. Drs. Eccleston and Snively, and Mr. A. A. Hayes made addresses.

On Thursday morning the Rev. Phillips Brooks preached in Grace church. In the afternoon, at St. John's church, the Rev. Dr. Riley, Bishop-elect of Mexico, the Rev. Dr. Twing, and the Rev. Mr. Kimber made addresses. Afterward, in the chapel, Miss Nelson, a returned missionary from China, addressed the ladies. In the evening the Rev. Drs. Riley and Wm. R. Huntington, the Rev. Mr. Courtney, and Commander Matthews made addresses.

CONNECTICUT.

PASTORAL LETTER.—To the Reverend the Clergy of the Diocese of Connecticut:

DEAR BRETHREN: The rogation days have been generally agreed upon to be observed in the present year as days of intercession for the missionary work of the Church. I trust that, mindful of the great and blessed promise made to united prayer, the season may be carefully and devoutly observed.

To that end I set forth the accompanying prayers, authorizing them to be said immediately before the General Thanksgiving.

Your affectionate brother,

J. WILLIAMS.

Diocese of Connecticut, May 7th, 1879.

PRAYERS.

For Missions.

O Lord, who didst come to seek and to save the lost, and to whom all power is given in heaven and in earth, hear, we beseech Thee, the prayers of Thy Church for those who, at Thy command, go forth to preach the Gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence;

from the violence of the persecutor; from doubt and impatience; from discouragement and discord, and from all the devices of the powers of darkness. And while they plant and water, give Thou, O Lord, the increase; send forth more laborers into the harvest; gather in the multitude of the heathen; convert in Christian lands such as neglect so great salvation; so that Thy name may be glorified and Thy kingdom come, O gracious Saviour of the world, to whom, with the Father and the Holy Ghost, be honor and glory, world without end. Amen.

For the Rogation Days.

O gracious Father, who openest Thine hand and fillest all things living with plenteousness, we beseech Thee of Thine infinite goodness to hear us, who now make our prayers and supplications to Thee. Remember not our sins, but Thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Show Thy loving kindness, that our land may give her increase, and so fill us with good things that the poor and needy may give thanks unto Thy name. Deliver us from lightning and tempest; from plague, pestilence, and famine; and give peace in our time, O Lord. Above all, fill us with Thy choicest spiritual blessings, that we may sanctify Thy temporal gifts, receiving them with thanksgiving, and may desire beyond all earthly things that Bread of Life which shall strengthen our hearts and nourish us to life immortal, through Jesus Christ our Lord. Amen.

ARCHDEACONRY OF LITCHFIELD.—The regular quarterly meeting of the Archdeaconry of Litchfield was held in Watertown, May 6th and 7th.

The Rev. Elisha Whittlesey resigned the office of archdeacon, owing to removal from the county.

The following resolution was unanimously passed:

"The Rev. E. Whittlesey, having accepted the position of corresponding secretary and general agent of the Society for the Increase of the Ministry, which obliges him to sever his canonical connection with this archdeaconry, and having offered his resignation, of necessity we accept the same. Wishing, however, to express our appreciation of his faithful and able services, we tender him this vote of sincere thanks, which shall be entered upon the minutes of this meeting as the unanimous will of the members of this archdeaconry."

The Rev. Storrs O. Seymour, rector of St. Michael's, Litchfield, was unanimously nominated to the bishop of the diocese to be appointed to the vacant office.

NEW YORK.

NEW YORK.—*St. Mark's*.—By request of the bishop of the diocese, the Bishop of Haron confirmed, on Sunday afternoon, May 11th, about seventy-five persons, mostly from St. Mark's mission chapel, the Rev. Mr. Ensworth, pastor. Among the number was a converted Jewish lady, who, with her two children, was baptized last September by the Rev. Dr. Rylance. The family was brought into the Church by M. Lerman, missionary of the Church Society to the Jews in New York city.

YONKERS.—*St. John's Church*.—On the last Sunday in April the Rev. Dr. A. B. Atkins took leave of this parish. The local journal says: In the morning, after bidding farewell to the Sunday-school, in which he has always taken a great interest, his tender farewell words sinking deep into the hearts of many, John P. Groshon, superintendent of the school, presented him, on behalf of the officers and teachers of the school, a handsome cambric linen surplice and a purse containing twenty dollars. . . . In the sermon he said that he had felt the deleterious effects of a church debt. It was a hindrance in the way of nobler work. During his ministry of three years and five months interest had been paid to the amount of \$13,000, and the floating debt decreased \$5,000. All the debt had been cleared from the Sunday-school. There have been received by accessions from other parishes 173 communicants. Thirty-seven have died, 161 have removed, 167 have been received through confirmation, making a total of about 512 now on the list. He had united in matrimony 31; buried 140; administered adult baptism to 21, infant

baptism to 213; delivered 571 sermons, lectures, and addresses, and paid 129 pastoral visits.

LONG ISLAND.

BROOKLYN—Sunday-school Convocation.—The sixth and last convocation for the season of 1878-79 was held on Tuesday evening, May 6th, in the chapel of St. Peter's church. The bishop presided. After prayers, the annual report was presented by Mr. Spencer D. C. Van Bokkelen, chairman of the committee. Forty-three convocations have been held since the first one in 1871. Those of the season now closed have been characterized by much interest, though the attendance has not been larger than in previous years. The essays read have been remarkably well prepared, and the discussions have on every occasion been brisk and thoughtful. On account of a large number of the schools of the diocese failing to send their reports to the secretary in season to be incorporated in his report, no detailed account could be given of the progress and general work of the schools. During the season five social gatherings of superintendents and others interested in Sunday-school affairs were held at various residences. The subjects taken up and carefully considered in free discussion at these gatherings have been of a practical nature, relating for the most part to the general management of Sunday-schools. As a result of the social meeting of superintendents held on February 18th, the bishop issued a circular letter to the schools, asking for Lenten offerings in behalf of diocesan missions, which was responded to by eighteen schools contributing \$467. Forty-two schools took up the missionary penny collection, aggregating \$436, a slight increase over the previous year. In aid of children suffering at the South from yellow-fever fifty-two schools gave \$1,545.15. In regard to the system of uniform lessons, the report stated that the committee have continued their work, and have prepared the scheme for Trinity-tide, of which the general subject will be "The Life of Moses." "The Trinity in Baptism" is the subject for Trinity Sunday.

The bishop, in commenting on the report, said that the free discussion which is a feature of these convocations had resulted very happily in leading to unity of action and fuller views of the matters at issue. In regard to the continued growth of interest in the uniform lessons, he said that this whole movement, which is spreading over the whole Church and eliciting the most favorable comment, began here in this very chapel. We may always remember that while we are working quietly the eyes of the Church are upon us. When we hear that 75,000 children are using these lessons, which gather the central facts and truths of Holy Scripture about the festivals of the Christian year, we have reason to congratulate ourselves that we have been permitted to start so desirable a work.

Others followed the bishop in presenting their views upon the topics contained in the report, especially urging increased attention to diocesan missions, which care for a home work at our very doors, and tend to build up churches which ultimately will be able to do much themselves in aid of more distant fields.

Church of the Reformation.—Several years ago an eligible residence immediately adjoining the church was secured by the parish to be used for a rectory. It has not yet been so occupied. Pledges have been made at this Easter season to the amount of nearly \$2,500 toward the removal of the debt encumbering this property. It is believed that the remaining indebtedness will be provided for without special difficulty, when a very desirable addition will be made to the material possessions of this parish. The rector, the Rev. J. G. Bacchus, continues his residence at 32 Greene avenue.

Church of the Atonement.—A sacred choral festival was given on Tuesday evening, May 6th, by the choir of St. Paul's church, under the direction of Mr. A. D. Caldwell, organist. This choir is composed of a well-selected body of young men and boys, who have become thoroughly trained in musical expression. The service included the lessons from Holy Scripture, collects, and an address by the Rev. John W. Shackelford, rector of the church of the Redeemer, New York, which greatly interested the large audience present. The Rector, the Rev. A. J.

Barrow, was assisted in the lessons and prayers by several clergymen. The full order of service was as follows: Organ voluntary. Processional Hymn. The Lord's Prayer and versicles. Tenth selection of Psalms. First lesson, I. Chron. xv. 25 and xvi. 7. *Cantate Domine* in C, from Goss. Second lesson, Rev. v. 6. *Deus Misereatur*, from Goss. Nicene Creed and versicles. Collects. Anthem, "This is the Day," from Cooke. Address. *Sanctus*, Hubbard and Spinney. *Te Deum* in A, Hodges. Anthem, "They have taken away my Lord," Stainer. *Jubilate* in A, Hodges. Art thou weary; art thou languid? The strain upraise—Hymn 412; tune, Missionary Chant. Recessional Hymn.

St. Matthew's Church.—On Thursday evening, May 8th, the Rev. Newland Maynard, rector of St. Paul's church, Eastern District of Brooklyn, gave an illustrated lecture upon the cathedrals of France and Germany. The stereopticon illustrations were very fine, and presented beautiful views of the cathedrals and abbeys in St. Denis, Rouen, Chartres, Rheims, Paris, Strasburg, Vienna, and other cities, showing with great distinctness the exquisite tracery of their doors and windows, and the surpassing grandeur of the Gothic architecture. Mr. Maynard, a year or two ago, visited these places, and was able to speak of these imperishable monuments of Christian art from personal observation.

Grace Chapel—Supplemental Confirmation.—Bishop Littlejohn made a second visitation to Grace chapel, High street, near Gold, on Wednesday evening, the 7th inst., and administered the ordinance of confirmation to twenty persons, eighteen of whom were adults. The candidates were presented by the Rev. R. H. L. Tighe, the assistant-minister of Grace church, Brooklyn Heights, and in charge of the chapel. A few weeks ago the bishop confirmed at Grace chapel thirty-nine persons, which, with twenty last night, makes a total of fifty-nine communicants added to that parish. We are happy to learn that within the last three years the Rev. Mr. Tighe has been so successful as to have prepared and presented to the bishop of the diocese for confirmation at the chapel 202 persons, nearly all adults. It is evident from such facts as these that a large and important work is quietly and successfully going on in that field of Christian labor. It is to the credit of Grace church that under the direction of the rector of the parish, the Rev. Dr. Snively, the privileges of the Gospel and the Church are cheerfully supplied to the crowded population in the midst of which this chapel is located.

BAY RIDGE—Christ Church.—Early in Lent the rector, the Rev. J. A. Aspinwall, was compelled by the state of his health to repair to Florida. During his absence the services of the church have been under the charge of the Rev. Mr. Cornwall, of New York, who has been an assistant in this parish for several years. Mr. Aspinwall's health, we rejoice to know, has been much improved by the milder climate in which he has spent the past two months, so that he will be able soon to resume the care of his interesting and flourishing field. He is in Virginia now, expecting to return to Bay Ridge within a few days.

ALBANY.

NORTH GRANVILLE.—The bishop of the diocese visited the military academy on the 5th inst. and confirmed seven, three of them cadets in the school.

A large congregation assembled to greet the bishop, filling the hall used as a temporary chapel.

The services, partly choral, were hearty and earnest.

Besides the bishop there were present in the chancel the Rev. Messrs. Pickslay, missionary of the region, Houghton, J. E. Hall, Delafield, Prout, and Whittemore, of this diocese, and E. H. Randall, of Vermont.

After the service there was a dress parade and review of the cadets, which was much praised by the bishop and visiting clergy.

After supper the bishop and clergy were driven to Trinity church, Granville, where a service was held and nine were confirmed.

At North Granville, during the evening, the Rev. Mr. Delafield entertained the cadets with his amusing and instructive lecture on "Drift-

Wood," this being the last of a series of lectures given by different Church clergymen during the winter months.

CENTRAL NEW YORK.

OSWEGO—Christ Church.—On the Second Sunday after Easter, it being two years since the present rector, the Rev. William L. Parker, first came to the parish, he delivered an anniversary sermon. Some statistics and details were given of the work in the parish during these two years of his rectorship.

The branch of the Woman's Auxiliary has sent away barrels of clothing and household goods as follows: To a missionary within the diocese; to the freedmen; the yellow-fever sufferers, Memphis; an orphan asylum at New Orleans; and to a missionary in North Carolina; total valuation, \$831.04. The pledges of the auxiliary have amounted to \$296.80. The parish depository has assisted about thirty families, distributing 549 garments, new and second-hand, including shoes; also 273 yards of new material. The industrial school met from October until Easter, and furnished fifty made garments to the depository. The employment society, organized in January, has given work to thirty-six needy women; 359 garments were made and quickly sold. This society, started by a generous heart and sustained by monthly pledges and the sale of garments, conveys the genuine charity of helping the poor to help themselves, and does not confine its good work to the parish. The Ladies' Mite Society pledges toward the extinction of the church debt, which is not large, and has been reduced from this and other sources, \$1,000.

There have been eighty-four baptisms, and sixty-six communicants have been added during the two years; present number, 294. The Sunday-school is large and an eminently successful work; it includes some 300 children and thirty-three teachers, besides other assistants.

JORDAN—Christ Church.—This parish and its rector did all in their power to make the convocation held there a happy one. On Wednesday morning, May 7th, there were Morning Prayer, Litany, and the Holy Communion, with sermon. In the evening a missionary meeting was held. Midway between there was a business meeting, at which the Rev. Dr. Jennings read a paper on the Mosaic system, which was discussed.

NORTHERN NEW JERSEY.

BERGEN—St. Paul's Church.—This church has been thoroughly repaired and renovated, and in simple beauty and appropriateness for its sacred uses is hardly surpassed by any in the city. A pleasant feature of the Easter offerings was the presentation to the rector, from some friends in New York, of an altar cloth, hangings for the lecturn and prayer-desk, and stole, all of choice material.

PATERSON—Church of the Holy Communion.—On Easter Sunday a beautiful memorial chancel window was exposed to public view. It is a tribute of love and affection to the late rector, the Rev. C. M. A. Hewes, presented by the members of the congregation, and manufactured by Sharpe & Son, of New York, at a cost of \$350. It is a work of rare skill and rich artistic beauty, and with some additions, for which there is no space at present, will occupy the central position in the new chancel, for which money is now being raised by the "Ladies' Aid Society" and mite-chest contributions.

NEW JERSEY.

ACCESSION.—Mr. Charles I. Gordon, of Red Bank, has abandoned the legal profession, and will immediately apply for admission as candidate for Holy Orders. He has been a member of the Baptist Church for ten years.

CENTRAL PENNSYLVANIA.

STANDING COMMITTEE.—At a meeting held May 6th applications were received from Messrs. Charles F. Sweet, Enos Josiah Balsley, Charles Edward Dobson, and George N. Glover for recommendation to the bishop as candidates for Holy Orders. Testimonials were signed recommending the Rev. Edward J. Koons for advancement to the sacred Order of Priest.

WILLIAMSPORT—Christ Church.—This church

has been in debt ever since the erection of the new building, in "the flush times" of some years ago. This spring the debt, with arrears of interest, had mounted up to a total of nearly \$8,000. The Easter offertory, with some effort outside of it, has now wiped out this entire amount. The mortgage is paid, the satisfaction piece duly entered of record, another parish note has been lifted, and all hearts are happy over the result. Moreover, the vestry have unanimously adopted a resolution not to incur any debt hereafter. They will have the money in hand before they order the work.

NORTH CAROLINA.

PITTSBORO'—*Colored Mission.*—A mission and Sunday-school for the colored people have recently been established in this parish by the rector and vestry of St. Bartholomew's church. A large room in an old hotel has been rented by the vestry, and the rector, the Rev. E. N. Joyner, holds services for the negroes every Sunday afternoon, and the attendance thus far has been quite large and much interest manifested. More than seventy scholars have joined the Sunday-school, which seems to be a great success. The scholars are not all children, but many men and women are among the number, and all seem anxious to learn. They are taught by ladies and gentlemen of the parish. Catechisms have been kindly furnished by the Rev. Dr. Twing. A small organ is very much needed.

NORTHERN TEXAS.

WEATHERFORD—*Consecration.*—All Saints' church was consecrated by the bishop of the diocese on Sunday, April 27th. A most beautiful day and a sense of good work accomplished after many difficulties made the occasion a very joyful one.

The bishop preached from the text, "Hitherto hath the Lord helped us," and explained in the course of his sermon the architectural significance of the Gothic building, in a way which was most interesting to the congregation who filled the church.

In the afternoon five persons were confirmed, the Rev. Mr. Green, of Dallas, preaching the sermon.

The church is of stone, solid and honest in every part, and will seat one hundred and fifty persons. It has been paid for by the people of Weatherford and by Church people at the North and in England, not one cent having been collected through fairs, bazaars, or other round-about methods. All was given outright and cheerfully.

TENNESSEE.

CHATTANOOGA—The citizens of Chattanooga have presented to the rector of St. Paul's church a very handsome gold watch bearing the inscription, "Citizens of Chattanooga to the Rev. H. H. Sneed, yellow-fever epidemic, 1878." It is needless to say Mr. Sneed remained at his post all the time and worked hard. He visited particularly among the poor, carrying to them help and spiritual comfort. There is some ground for hope that a small chapel may be erected before very long at West Chattanooga.

MISSOURI.

LIBERTY.—On Thursday in Easter-week the corner-stone of Grace church, Liberty, the county seat of Clay county, was laid by the Rev. Dr. Runcie, rector of Christ church, St. Joseph, assisted by the Rev. F. R. Holeman and the Rev. Thomas R. Valliant. The appointed speaker, the Rev. Mr. Duncan, of Kansas City, not being present, addresses were made by Dr. Runcie and Mr. Holeman. The church will be a beautiful Gothic structure, with tower and spire, and will not be in debt.

ORDINATION.—On Friday, the 2d of May, the bishop admitted Mr. Frank W. Henry, son of one of the judges of the Supreme Court of the State, to Deacon's Orders, in St. James's church, Macon. He was presented by the Rev. Ethelbert Talbot, and the Rev. Messrs. W. W. Corbyn and R. Talbot assisted in the services. Mr. Henry is connected with the associate mission, and is in charge of Trinity church, Kirksville.

LOUISIANA—*Calvary Parish.*—Our readers

will remember an appeal some few months ago from this parish through the rector, the Rev. B. F. Matrau, for aid in the removal of the church building to a better location. Two hundred and ten dollars was acknowledged through our columns. Since then a beautiful lot in the centre of this town has been purchased, and the church building (which originally cost some \$2,500) has been moved thereon and repaired and put in good order, the grounds beautified and neatly enclosed, and other improvements made, the total at a cost of about \$800, and all paid for. Bishop Robertson lately visited this parish and confirmed ten persons. At the close of the services, the bishop complimented the rector and the parish on the successful removal of the church building, and spoke in high terms of the great work accomplished by them during the brief nine months' rectorship of the Rev. Mr. Matrau.

IOWA.

MOUNT PLEASANT—*St. Michael's Parish.*—The bishop's visitation and the opening service of the fourteenth session of the southern convocation both came on the evening of April 23d. The bishop and a number of clergy were present. Six persons were confirmed. The convocation continued its session until Friday night following. Five sermons and three addresses were delivered, the people evincing a deep interest throughout. At the meeting of the clergy the subject of "Systematic Collections in the Parish for Missionary Purposes" was discussed.

Resolutions were adopted having in view the recording of a complete history of the convocation; also the raising of a stipend for a missionary in the limits of the convocation. The next session was appointed to be held at Fort Madison in September next.

KANSAS.

STANDING COMMITTEE.—At a meeting held on April 23d, Mr. Luke Paul Holmes, of Marysville, Marshall county, was recommended to the bishop to be received as a candidate for Holy Orders.

The election of Bishop Wingfield, of Northern California, to the episcopate of Louisiana was also approved and consented to, although, by some accident, the testimonials proper had never reached the committee.

WESTERN MICHIGAN.

ITEMS.—The Rev. J. T. Webster has retired from the editorship of *Our Dioceses*, and is succeeded by the Rev. W. H. Watts. Mr. Webster has made a good paper, and has done a very large amount of very faithful work upon it. He will now devote himself to the care of his parish, Emmanuel church, Detroit.

Bishop Gillespie has recently confirmed eight persons at Grand Haven, and nine at St. Mark's, Grand Rapids.

DIOCESAN MISSIONARY MEETING.—The eighth semi-annual missionary meeting and diocesan conference of the Diocese of Western Michigan met at St. Luke's, Kalamazoo, April 22d, eleven clergymen being present. After a welcoming address by the Rev. J. F. Conover, Sunday-school work was discussed, orally and by papers read. The sermon *ad clerum* was delivered by the Rev. A. A. Butler. The Rev. Sidney Beckwith, of Grand Rapids, read a paper on "The Homilies," and the Rev. H. J. Cook, of Coldwater, one on "The Prayer of Faith as Applied to Church Work." Each was followed by discussions. Wednesday evening a paper by Prof. Moses Coit Tyler, of the State University, was read, followed by an address on "The Use of Illustration in Teaching," by the Rev. G. E. Mortimer, of Grand Rapids.

Thursday morning a paper was read by the Rev. W. W. Fellows on "The Elements of Ministerial Efficiency," followed by a practical address from Bishop Gillespie on keeping a parish register. In the afternoon Sunday-school work was discussed, and a children's service was held with addresses. In the evening the closing services were held, general missionary topics being considered.

WISCONSIN.

DELAVER—*Deaf-mute Service.*—In this town is situated the State Asylum for the Deaf and

Dumb. On the Second Sunday after Easter the "missionary to deaf-mutes" in the Dioceses of Wisconsin and Fond du Lac, the Rev. Mr. Berry, of Omro, Wis., was a guest of the institution, and at the request of the rector, the Rev. Joel Clark, conducted in Christ church a deaf-mute service, which was attended by about fifty mutes from the asylum and the usual congregation. After Evening Prayer, which was said by the rector, and most devoutly and gracefully rendered in the "sign language" by the Rev. Mr. Berry, the latter gave a very interesting account of the nature and methods of the Church's mission to the mutes in the two dioceses which he represents, his remarks being interpreted to the mutes present by the gentlemanly superintendent of the institution, through whose courtesy to Mr. Berry the mutes were in attendance. The mission, he said, was not to interfere with or take up the primary education of the deaf-mutes, which is being so efficiently done by the State; nor is it to look after such mutes as are already connected with some religious society; but it is to take up the work where the State leaves it off, and especially to look up and care for such mutes as have left the State institution and are without any religious home. And in this work the duties and responsibilities of rectors are sacredly guarded by the missionary, whose work is that of an assistant—to look out deaf-mutes and bring them into relations with the rector in whose parish they may reside—the missionary only rendering to both mutes and rector all the aid and sympathy within his power. This mission to the deaf-mutes of Wisconsin, Mr. Berry explained, is purely a work of love, as the missionary is appointed without stipend, and, on the whole, does not receive as much money as he expends for travelling expenses. But it is a blessed work, that carries with it compensations richer and sweeter than any that rest merely on dollars and cents. To the mutes this service was one of great joy. To the rector and people of Christ church it was solemn and impressive in the extreme.

Fifty human beings in God's house, silently worshipping their Heavenly Father through signs that only a handful of their kind understand, cannot be witnessed without deepest emotion. The service was closed with an offertory for the diocesan mission to deaf-mutes.

MINNESOTA.

SERVICES AT MARINE, WASHINGTON COUNTY.—On Friday, May 2d, the Rev. D. D. Chapin, rector of Ascension church, Stillwater, visited this town, which is situated upon the St. Croix river, and held services of the Church for the first time in that place. The services were held in the parlor of Mrs. P. E. Walker, which was transformed into an appropriate chapel for the occasion. One adult was baptized and the Holy Communion administered to eight persons. Much interest was manifested in the occasion, and it is hoped that services will be held from time to time. An active missionary would find an ample and promising field in the St. Croix valley.

NEBRASKA.

BEATRICE—*Christ Church.*—On Sunday, May 4th, Bishop Clarkson consecrated this church, assisted by the rector, the Rev. W. G. Hawkins. The bishop preached morning and night to congregations that crowded every portion of the beautiful church.

The city is increasing rapidly, and the parish shares in the general prosperity of the place.

DAKOTA.

EDEN—*St. Thomas's Church.*—This church has been commenced through the liberality of a lady connected with Trinity chapel, New York. It will be ready for worship before the summer is over.

FARGO.—The Rev. W. P. Huntingdon has taken charge of Christ church.

NEBRARA.

LETTER FROM BISHOP HARE.

FLANDREAU, DAKOTA, April 21st, 1879.

The friends of our missions among the Indians will remember the place from which I date this letter as the locality near which are living those

Santee Sioux Indians who gave up their tribal relations and privileges some seven or eight years ago, left their reservation, and took homesteads in the white man's country, determined to live as white men.

The church which they have so long and ardently wished for was finished last December, and since then has been regularly filled with happy and thankful worshippers every Sunday, under the ministry of the Rev. H. St. George Young. It is a memorial of the devoted labors among the Santees of Mary E. Hinman.

Having been proposed at a meeting of the Convocation of Niobrara held in June, 1879, the first gift toward the building fund was immediately made by an Indian woman, who presented a horse. About \$200 were given by the Santee and other Indians of Niobrara, and about \$1,200 by friends of the mission at the East, chiefly by members of St. Thomas's church, New York. The town lot on which the church stands was given by Dr. Henry, and six acres adjoining by two Indians—William Columbus and Francis Arrow.

The people are very proud of their new church, and have written the following letter of acknowledgment for whose gifts it was erected:

"FLANDREAU, DAKOTA, April 21st, 1879.

"To our Brethren of the Church:

"This is a day of great rejoicing to us, and in it we again remember you for the help you have rendered us. In St. Mary's church we have a beautiful house, and our earthly father, William H. Hare, has come into it and performed some acts. He has consecrated the church and confirmed some men and women—the number of them was eight—and the church is growing, and we therefore rejoice and give thanks to God. Brethren, we notify you: If you hear of these things, we think you will utter a word of prayer. With prayer you will look toward us people who live at Flandreau. You have caused all of us, men and women and children, to rejoice; and therefore, as many of you as hear these words, we remember you all. We shake hands with you."

Sunday, April 20th, was the day appointed for the consecration of the church. A roaring gale prevailed, but the consecration services were participated in by a large congregation, who gave undivided attention until I had advanced about ten minutes in my sermon, when the frightened glances of two or three of the men who were sitting near the windows which look out toward the town (about an eighth of a mile distant) turned my attention in that direction. I saw in an instant that a fire was raging there, an alarming event always in this windy region when the country has been long without rain.

The sight which met my eye as I looked from the windows of the church excited my alarm, of course, and I immediately told the men that I thought we could best honor God by going at once to the assistance of the people of the imperilled town, doffed my robes, as did the Rev. Mr. Young his surplice, and ran with him and the rest of the people toward the flames. A spark from a chimney had alighted upon the dry grass on the western side of the town; the flames had leaped then to the hay piled back of and over a rude frontier stable, and was bounding on and threatening the whole west end of the village. We all worked as for dear life—some trying to whip out the fire with old coats, shawls, brooms, and, indeed, with whatever, in the excitement, we could lay our hands on, while others helped to empty the houses which were most threatened. The driving gale carried the sparks before it, and we whipped away in one place only to find that the grass had been ignited, here and there, ten or twenty feet beyond us, and that the devouring element was gliding on from those points with alarming rapidity. A drought of many months' duration had left everything as dry and almost as combustible as tinder, and it was soon evident that everything ahead of the wind, in the line of its movement, was doomed. Notwithstanding all our efforts, first a house, then the piles of lumber in a board-yard, and then another house were consumed, and the fire shot on in the direction of our new church and the houses of some of our best and hardest working Indians. The smoke and cinders were blinding and smothering; but whites and Indians, men and women, all worked as best we could, and at last had the satisfaction of se-

ing the fire sweep by along a line which came no nearer our holy and beautiful house than fifteen feet. One of the Indians, whose houses were in the track of the fire, was not so fortunate. He and his people had been so busy helping to protect the property of others that they had not noticed in time the peril of their own, and when at last they rushed to its rescue and carried their household goods from their dwelling, the fire, by a curious freak, consumed the goods and left the house untouched. Providentially, no lives were lost.

After our labors we were all as begrimed and besooted as miners, and, as we talked over our adventures, might have been taken for Ethiopian minstrels canvassing the results of their evening's entertainment.

The case of the sufferers is very sad. Several of them lost almost their all—that all the result of the hard fight for life which our Western pioneers almost always have to wage the first few years of their settlement in their new home. One poor woman had invested her earnings as a school teacher in a millinery establishment. Her goods, in the general alarm, were snatched from her store to be carried to a safe place, and were seized by the hurricane and whirled into the flames or blown over the blackened plains. Another sufferer is a man with a wife and four children, whose house, just built, and all its contents were entirely consumed. He is reduced almost to beggary. One of our Indian communicants lost two ploughs, a barrel of pork, and a good deal of wearing apparel.

I invited the people of the town to meet in the evening in the church, the only available place, to devise means for relieving the sufferers. The meeting was accordingly held, and immediately followed by Divine service, in which only a few words were needed to impress upon all the solemnity of the lesson we had been taught by the events of the day on the uncertainty of human possessions. The subscription for the relief of the sufferers has been quite general, and I have promised to solicit help from my friends in the East. I trust that some who read these lines will be moved to extend assistance. I am sure that the Rev. Dr. Twing, 22 Bible House, New York city, will be glad to receive contributions and forward them to me, or they may be sent direct to me in the form of a check or postal money order to Yankton Agency, Dakota.

Our Indians won, by their hearty and efficient efforts to check the flames and save property, the admiration of the most cynical. I shall not soon forget one little episode. Toward the close of the excitement, when our exhausted energies were all being bent to saving the church, an old Indian woman, who saw me putting a bucket of water to my lips, ran to me and asked a drink, put the bucket to her parched lips, and then, stopping first for a moment and putting her shriveled hand in mine with an expression of thankfulness, rushed back to continue her work of beating the flaming prairie. Notwithstanding the exhaustion which the excited efforts of the Indians had produced, a fair-sized congregation assembled in the church in the afternoon, when the Rev. Mr. Young presented a class of eight for confirmation.

There is room for much improvement in these people. They are lacking in persistent application, and plant far less of their land than they ought; but they have in a commendable degree resisted the temptation to drink which their vicinity to a white man's town presents; they have won the reputation of being quiet and peaceable neighbors; their credit is good at the stores, and they are more attentive to their religious duties than most white men are. To one who moves as I do among the barbarous brethren of these Flandreau people, and compares the quiet farming life of the one with the dancings and drummings, the indolence and wildness of the others, the condition of the former is full of encouragement.

WILLIAM H. HARE.

PENNSYLVANIA.

DIOCESAN CONVENTION.—Pennsylvania held its ninety-fifth annual convention last week in the church of the Epiphany, Philadelphia, beginning on Tuesday afternoon.

After a brief service Bishop Stevens delivered an address, from which it appears that during the year he has held seventy-three confirmation ser-

vices; confirmed 1,492; officiated 174 times; preached 115 times; consecrated three churches, and ordained five persons. Of the diocesan missionary work he said:

"The condition of our diocesan missionary work is far from satisfactory. The stringency of the times and the shrinkage in incomes have, I know, much to do with our shrinking revenues. But I fear that that is not the sole cause of our diminished income. The statistics furnished by the report of the Board of Missions of this diocese, which will be laid before you, reveal the sad fact that not one third of the churches in this diocese take any interest in this work so far as helping its funds is concerned. Such a fact as this seems to show that the clergy do not bring this subject before their several congregations as they should—do not let them know what is being done and what is needed to be done. I am sure that if the Church people of this diocese understood the nature and importance of the field to be cultivated, a field lying at their own doors, they would furnish the means for supporting the laborers now in the harvest, and for sending into it other reapers."

The bishop here, with emphasis, expressed his sorrow at the necessary reduction of the salaries of many of the ministers employed by the board of missions, and said that the patient toil, the willing endurance of privation, the constant exposure of health, and the hard and solid work which these dear brethren do demand not sentimental sympathy, but substantial help. This Egyptian treatment of Christian ministers is foreign to the spirit of the Gospel dispensation, and ought to be done away with by a broad sympathy that interests itself in the work of these men of God, and by a large liberality that will enable the board of missions to sustain them in their work and open up new avenues of labor in the regions beyond.

Concerning the feeble churches, Bishop Stevens expressed anxiety, and thought it would be better in many cases if the property of several of the weaker parishes could be held by a board of diocesan trustees, especially entrusted with the financial oversight of them, instead of their being under the control of the vestry, several of which are made up of irresponsible men. All the pecuniary affairs of the parish ought to be administered on strict business principles; and those only ought to be entrusted with the custody of Church property who are able to manage the trust with honesty and intelligence.

The Sunday-school work is strengthening and deepening year by year, and becoming more and more subordinate to, and subsidiary to, the growth and increase of parish life. In no diocese in the United States does the Sunday-school work take a higher or more influential stand. "Our last convention report showed that there are in this diocese over 36,000 teachers and pupils in our Sunday-schools and Bible-classes, being 1,100 more than in any other diocese in the United States, comprising one ninth of all the Sunday-school teachers and children reported to the General Convention. Who cannot see a great power here for good? If the teaching here is sound in the Bible, consonant to the Catechism, and faithful to the principles of our Protestant Episcopal Church, we are training up a constituency that will be true and zealous and intelligent, and which will make our Church increasingly solid and strong, and faithful to its Lord and Head."

At the end he said:

"In conclusion, permit me to say that we meet at this time under circumstances fraught with excitement and anxiety. There will be brought before you subjects of great interest, such as call out one's deepest feelings and passions, and likely to lead to earnest, perhaps heated, debate. Let me in advance of this discussion, and moved thereto by certain unseemly demonstrations which were made in connection with this matter at the last conference, ask you, dear brethren, both clergy and laity, to be very jealous of the reverence due to this house of God, and to avoid every, the least thing that shall tend to desecrate this sacred place. We meet to legislate, not for a mere human corporation or society devised by man, amenable only to man, and to be manipulated and moulded by man's strategy and tactics, but we come together as Churchmen and Christians to work by wise and sound legislation for the mystical body of Christ, the Church of the Living God. Let the self-re-

spect of Christian gentlemen and ordained ministers of the Gospel, intensified by the fact that we are sitting in God's house and legislating on things pertaining to His Kingdom, be ever present with us, and it will preserve us from all indecorum and violation of the New Testament law of brotherly kindness and charity. Above all, let us earnestly pray that the Holy Ghost, who alone maketh men to be of one mind, may be specially with us, as a Spirit of truth, order, and holiness; that by His divine grace we may be knit together in the unity of spirit and in the bond of peace, as those should be who are members of the same household of faith. I am sure that we shall all join in the old version of the *Veni Creator Spiritus*:

“‘Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knot of peace and love
Through all Christian lands.’”

At the opening service of the convention on the second day the annual sermon was delivered by the Rev. W. F. Paddock, D.D. It was an appropriate discourse, founded on Zech. iv. 6, 7, and was designed to enforce the necessity of the Spirit's influence in the work of the Church, and the importance of removing whatever might operate as obstructions. After the sermon the Holy Communion was administered. The convention immediately proceeded to business, when, after some little discussion, a motion was adopted limiting the speeches of members on the St. Clement's church report to ten minutes, if so desired by a majority. The report of the committee of inquiry into the practices of St. Clement's church was read by Dr. E. Y. Buchanan, chairman of the committee. It was a voluminous document, and embraced a review of the following points: The standards adopted by the committee as those of the Prayer Book, constitution, canons, and usages of the Protestant Episcopal Church in the United States, and those of the Diocese of Pennsylvania; high celebrations of the communion; lighted candles, and boys and men in surplices; novelties in the ritual; elevating the elements at the communion; communions for the priests alone; the doctrine of transubstantiation; the St. Clement's church hymn book; the Blessed Virgin and the saints; private confession; the recent mission; the form of absolution; and sundry other matters connected with these. The report concluded by recommending the adoption of three resolutions—the first declaring the practices complained of to be contrary to the standards of the Church; the second providing for the formation of a new canon by which churches guilty of such practices shall lose the right of representation in the convention; and the third leaving the report to the bishop and the Standing Committee to take such action as they may think expedient under the existing legislation of the diocese.

On the completion of the report, the Rev. Dr. Goodwin moved that the second resolution be referred to the committee on canons. This led to an animated debate, in which F. Fraley contended that the existing canons of the Church were sufficient for the emergency; and Mr. R. C. McMurtrie maintained that as no legislation had provided for such a case, a reference to the committee on canons might ensure the needed enactments.

The first business of the convention on Thursday was the presentation of the report from the board of missions. It was read by the Rev. J. D. Newlin, and reviewed the proceedings of the board during the year. After detailing the condition of the several mission churches, the report showed that \$5,592.31 had been contributed during the year, to which must be added a balance from last year of \$1,476.72, a legacy of \$100, and some other small sums, making a total revenue of \$7,169.03. The expenses of the board had amounted to \$7,104.16, leaving a balance in hand of \$64.87. The report concluded by an earnest appeal for increased support, and after some discussion a resolution was adopted directing that the secretary of the board should send to the rector of each parish an estimate of what each parish may be able and expected to contribute.

The case of St. Clement's church was then resumed. The Rev. Dr. Goodwin, as chairman of the committee on canons, claimed that a report

from his committee was the first order of the day. With some hesitancy, the demand was conceded, when two resolutions were introduced on innovations in ritual. The first provided that the godly admonition and judgment of the bishop, given in writing, with the advice and consent of his council of advice shall have the force of law in respect to all innovations in ritual, and that any clergyman who shall refuse compliance with such godly admonition may be presented and tried under the canons of the general convention for a violation of the canons of the diocese and a breach of his ordination vows. After a short informal discussion, it was decided that the proposed canons should be printed, and brought up for discussion when the report on the St. Clement's case had been disposed of.

The debate was resumed on the motion of Dr. Goodwin to refer the second resolution of the report to the committee on canons. Judge Thayer opposed the reference as unconstitutional, and was replied to by the Rev. Dr. Rudder, who contended that the adoption of the proposed course was legitimate and necessary. Dr. Goodwin requested permission to withdraw his resolution. It was granted; whereupon the Rev. Dr. Davies moved that as the Standing Committee had neglected to present the offending clergyman for trial according to the law, the further consideration of the St. Clement's case be postponed until the Standing Committee had complied with the forms of procedure to which they are bound by law. A very animated debate followed, when, ultimately, a resolution was adopted to lay Dr. Davies's motion upon the table by the following vote: clerical—95 for, 47 against; lay—69 for and 22 against.

The first resolution of the report, declaring the practices of St. Clement's to be contrary to the laws and usages of the Protestant Episcopal Church, was then taken up. The Rev. Mr. Prescott defended the parish, denounced the report as containing numerous mistakes, and characterized much of the testimony collected by the committee as worthless because it was taken from bad quarters. The Rev. Dr. Buchanan called attention to the fact that St. Clement's parish had ignored the courteous invitation of the committee of investigation to open communications with them on the subject of the inquiry. The Rev. Dr. Currie complained of the unfairness of the attempt to make the committee and the diocesan authorities the aggressors in this case, and contended that the practices complained of violated the canons of the Church, and had an essentially popish tendency. Mr. Wells thought everybody understood the question, and that it was time to vote. Rev. J. F. Powers pleaded for delay, and Mr. W. T. Price and Judge Thayer thought that to pass the resolution would be virtually to condemn St. Clement's church without a hearing. The resolution was carried by 89 clerical votes for and 20 against, with 68 lay votes for and 12 against, with five parishes divided.

The second resolution of the report formed the first business on the fourth day of the convention. This referred to the enactment of a new canon. The Rev. Dr. Buchanan moved that the vote be taken at 12 o'clock. Dr. Kellogg proposed that the resolution be laid on the table, because the committee on canons had already reported on the subject matter. The latter motion was lost by 133 against and 95 for. Mr. F. Fraley moved that the future consideration of the second resolution be postponed for the present, in order to take up the third resolution. The bishop declared the resolution out of order. Dr. Buchanan's resolution was carried by 142 against 78. The Rev. J. A. Harris thought a grave question of constitutional right was raised, and argued strongly against the resolution. The Rev. I. Gibson said they had started wrong with regard to the question of constitutionality, and argued that the convention which made the constitution could alter and amend it. The Rev. Dr. Rudder maintained that the case was provided for by the present constitution, as, if a parish fails to do certain things, it is excluded by the constitution. Mr. J. S. Biddle thought that the matter could not be touched except by canon of the general convention. The Rev. G. E. Hare, D.D., said the proposed resolution would in effect make the Standing Committee a court of high commission, the effects of which would be dangerous to the liberties and rights of the convention. Mr. P. Pemberton Morris was of opinion that the whole sub-

ject of ritual had been taken out of the Diocese of Pennsylvania, and could be decided only by the general convention. The Rev. Dr. Goodwin considered that there was nothing *ex post facto* about the resolution, and that the ground on which the proposed action is called revolutionary is perfectly monstrous—a power to command and no power to enforce. This Church has a power to legislate and to make canons; and, in his opinion, the general convention had more power than was conferred upon the congress of the United States. It is all power. It can legislate upon everything. A vote was taken by orders, which resulted as follows: Clerical—ayes, 86; nays, 51; lay—ayes, 53; nays, 35; divided, 4. A protest was then presented by the Rev. Dr. Hoffman, signed by himself and sixty-six other members of the convention, and which declared the resolution to be an express violation of the constitution, and therefore illegal and void. After some discussion a resolution to print the protest was laid on the table by a vote of 127 to 125.

The third resolution of the report next came up, providing that the report be submitted to the bishop and Standing Committee for their action. The Rev. R. Ritchie thought the action of the convention had been unfair. The Rev. Dr. Foggo said he had opposed the appointment of the committee as unjust, and now sentence had been passed upon men who had not been tried. Some of the witnesses, he thought, were unworthy of credit, and he asked who was safe from anonymous slanderers. Mr. McMurtrie said that the committee had acted in accordance with usage. They had requested the accused to meet them, and the only answer was an acknowledgment of the service of the note. Judge Thayer contended that the accused had been tried illegally. There had been, in effect, a trial, and all that was required was to put in the names of the defendants after the fact had been proved. The clergy of St. Clement's church were the real defendants, and they had been found guilty of illegal practices, although they had not appeared as defendants in the bill of indictment. In his judgment, the action taken was illegal, unconstitutional, and oppressive. After some other speeches had been made the vote was taken, when there appeared of the clergy 95 for and 24 against; and of the laity 68 for and 11 against, with two parishes divided.

The first of the canons, on innovations in ritual, was then discussed and adopted. The second, after some discussion, was deferred until the next convention.

The Rev. Dr. Hoffman read the report of the committee on obtaining a suitable place for holding the conventions and for establishing a diocesan house, recommending the adoption of a resolution to the effect that a committee of three of each order be appointed to make arrangements for a suitable place for holding the next annual convention, and for establishing a diocesan house, to be held in trust by the trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, to such other incorporated body of trustees as the convention may direct, “and that this committee be authorized to issue statements and appeal and solicit subscriptions for the purpose.”

The report was adopted.

Mr. James S. Biddle offered the following:

Resolved, That the committee on diocesan relations be continued, with instructions to consider whether it be not expedient that the convention of this diocese should take steps to bring about such a change in the constitution of the Protestant Episcopal Church in the United States as shall render the representation of the different dioceses in the general convention more truly representative of the membership of the Church in said dioceses.

Resolved, That in case the committee should deem such action advisable, they are further instructed to report such resolutions as may seem to them proper to be adopted by this convention.

The resolutions were adopted.

The second Tuesday in May, 1880, was fixed as the date for the next annual convention, and a committee was appointed to make arrangements for the place in which to hold the same.

The convention was then declared adjourned *sine die*.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, *Thirty Cents a Line, nonpareil (or Three Cents a Word), prepaid.*

DIED.

At St. Paul's Rectory, Morrisania, New York City, April 27th, EDITH HOLBROOK HARRIS, aged 9 months, youngest child of the Rev. Thos. R. and Margaret S. Harris. Funeral service took place at St. Paul's, Morrisania, on Wednesday, at 9 A. M.

At Osborn City, Kansas, April 7th, 1879, Mrs. HANNAH P. G. BLAKE, wife of Winslow Blake, Esq., born in Franklin, N. H., 1815, daughter of Col. John Greeley, and sister of Mrs. John McKusick, of Stillwater, Minn.

At Albany, on the morning of the 6th inst., after a brief illness, of pneumonia, ELIZA ANN YOUNGS, wife of Vischer Ten Eyck.

In San Antonio, Texas, on the 33d anniversary of his wedding, April 19th, and in his 81st year, the Rev. WILLIAM ATWILL, nearly 50 years an Episcopal priest.

Fell asleep in the communion of the Church, on the 25th of April, 1879, at his residence in Choctaw county, Alabama, of heart-disease. Doctor Wm. HAYWOOD RUFFIN, aged 62 years.

At Brenham, Texas, on Saturday evening, March 29th, 1879, in the 81st year of his age, Hon. JOHN HUGER DAWSON, formerly of Charleston, S. C. For a quarter of a century he had served faithfully as senior warden and lay-reader of St. Peter's church. He died as he had lived, a consistent Christian, "in the confidence of a certain faith, in the comfort of a reasonable, religious, holy hope, at peace with God, and in perfect charity with the world."

Entered into life, April 28th, 1879, Miss CATHARINE PAUL, oldest daughter of the late John Paul, in Minneapolis, Minn.

Entered into rest, at Lynn, Mass., April 24th, ROYDEN HEBARD BARTLETT, only son of Walter B. and L. S. Bartlett, aged 3 years, 2 months, and 19 days.

"For of such is the kingdom of heaven."

Entered into rest, at Hyde Park, Mass., May 5th, in the communion of the Catholic Church, ALFRED HALB, aged 48 years.

OBITUARIES.

SARAH OLMSTEAD.

In New York, on May 1st, 1879, Sarah, the beloved daughter and only child of Wm. H. Olmstead, quietly passed into life eternal.

Her often expressed wish to go out of life without a lingering sickness was gratified. She passed away after a brief sickness of only fifteen hours' duration, and left her body looking fair and tranquil as if in sleep.

She possessed a lovely nature, which endeared her to friends and relatives. Ever kind and affectionate, she won the hearts of all with whom she became acquainted, and her early departure has left a vacancy in many hearts which can never be filled.

Her devotion to her dear father formed the most marked trait of her lovely character. We feel comfort in the belief that her beautiful earth-life prepared for her a home among the saints.

As we gazed upon the silent form, so calmly reposing in its life-like sleep, we could not but feel that *our loss was her gain*. She had no dread of death, and often spoke of it as a quiet gliding of the spirit out of the material body. The writer well remembers how, during a recent conversation respecting the future state, she opened her scrap-book, and, pointing to a carefully preserved verse, which she said fully expressed her own feelings, read:

"I trust in God that all things that seem dark
To my sin-shadowed vision, shall be plain
At the last day, when, like a glimmering spark,
This life goes out to never burn again."

ROBERT MEANS MASON.

At a meeting of the Standing Committee of the Diocese of Massachusetts, held on May 6th, 1879, the following preamble and resolutions were adopted:

WHEREAS, Almighty God, in His wise providence, has called to his rest in paradise Mr. ROBERT MEANS MASON, for many years a member of the Standing Committee of this diocese; therefore,
Resolved, That we, his associates, recognize in the sudden departure of our friend and brother a call and an incitement to faithfulness in our vocation and watchfulness in our several posts of duty, knowing that most suddenly the night of death cometh when no man can work.

Resolved, That we cherish a pleasant remembrance of the genial intercourse we have had with him, personally and officially, and thankfully call to mind the example of his long and faithful labors in our body, his practical ability, the interest he took in the advancement of the Church in our diocese, and his readiness to co-operate in every good word and work in the cause of his Divine Master; the truthfulness and frankness of his character as a man, his earnestness and devotion as a Christian and as a Churchman.

Resolved, That we deeply and sincerely sympathize with the family of the deceased in the great loss they have sustained, and hereby assure them of our heartfelt condolence in their affliction.

Resolved, That these resolutions be entered upon the records, and that a copy be sent to the family of the late Mr. Mason, and to THE CHURCHMAN for publication.

HENRY BURROUGHS, Secretary.

HORACE DWIGHT TRAIN, M.D.

Died, in Sheffield, Mass., on the 24th of April, 1879, Horace Dwight Train, M.D., captain in the 49th regiment of Massachusetts volunteers.

Dr. Train was remarkable for his genial temper and the sweetness of his affections. His relatives and old friends fondly revert to the bright boy at school, to the attractive youth at college, to the intelligent and enthusiastic young physician, and to the manly and loyal heart which impelled him, at the call of his country, to volunteer his services, to sacrifice his health, and to offer his life in her behalf. The invalid and disabled sol-

dier, after the war, found in him the counsel not only of the official, but of a true friend, and the warm sympathy and support of a patriot brother in arms. Many a patient dwelt gratefully on his skill, fidelity, and tenderness in the sick-room, and his ever reanimating look and voice. None familiar with his life will forget the pure enjoyment which he found in horticulture—the innocent recreation of his

"Retired leisure,

That in trim gardens takes his pleasure," and the signal success that rewarded herein his assiduous labors.

The later years of his life were clouded with weakness and great physical suffering from disease contracted in the victorious campaign terminating in the capture of Port Hudson. Throughout he bore his trials without a murmur. His country blesses him among her brave defenders.

The writer, in common with his neighbors and friends, will miss his hearty, hospitable welcome, his sweet smile, and the friendly grasp of his hand. His loss will not soon be supplied to the community in which he lived. The aching void which he has left in the sacred circle of nearer hearts can find relief in Him only Who blesses the mourner and who binds up the broken heart.

LUCY HUSTON STURDEVANT.

On Saturday morning, the 3d inst., at the residence of her daughter, Mrs. J. N. Stone, Jr., in the city of Philadelphia, surrounded by her husband and children, fell asleep, in the fullest confidence of faith and holy hope, Mrs. Lucy Huston Sturdevant, wife of Gen. E. W. Sturdevant, of Wilkesbarre, Pa., in the 60th year of her age. For more than thirty years Mrs. Sturdevant had lived in Wilkesbarre, amid an increasing circle of appreciative and loving friends. A devoted wife and mother, a faithful and exemplary Church member, a constant worshipper in her parish church, a most efficient teacher in the Sunday-school, and a true friend to all to whom her friendship was helpful and full of comfort, her loss to the whole community, and especially to the parish of St. Clement's church, is so great as to seem irreparable.

Mrs. Sturdevant was the daughter of the Hon. Charles Huston, one of the justices of the Supreme Court of the State of Pennsylvania. She was born in Bellefonte, Centre county, and was trained under the pastoral care of the Rev. George W. Natt. She leaves, besides her husband and her two sons and two daughters, a countless number of mourning friends, to whom the bereavement of her loss is greater than can be told. May the God of all comfort, in His own good way and time, heal the smitten hearts and give fullest consolation to those who mourn!

Mrs. Sturdevant's remains were committed to earth, to await the glorious resurrection of the dead, in the beautiful Hollenbeck cemetery, the rectors of the two parishes in Wilkesbarre officiating, and a very large number of sorrowing friends testifying by their presence to the respect and love in which they had the departed.

E. M. P.

For appeals, acknowledgments, and other notices see page 547.

THE NEW GOVERNMENT LOAN.

The remarkable success of the Treasury Department in the negotiation of the four per cent. bonds during the last four months, within which time over \$500,000,000 have been sold, affords occasion for universal congratulation among all patriotic citizens.

It demonstrates, moreover, that the credit and borrowing power of the United States government has become fully and firmly established on a basis of less than four per cent. per annum, and, in connection with other conditions incident to it, indicates that the four per cent. "Funded Loan" of the government must shortly advance in this and the other financial markets of the world to a considerable premium above par.

Under these circumstances, it would seem advisable for holders of five-twenties and tent-forties to determine the question of reinvestment at an early day.

For the information of intending investors in government bonds, carefully prepared tables are given on the first page of this number of THE CHURCHMAN from the office of the widely and favorably known banking house of

FISK & HATCH, 5 Nassau st., New York.

THE organ which Hook & Hastings are building for the Episcopal church at Nahant, Mass., costing about \$3,000, will be completed by June 1st. It is the gift of Mrs. William Appleton, of Boston, and her daughter. The trustees of the Episcopal chapel at Narragansett Pier, R. I., have ordered a large-sized organ from the above named house.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall Street, New York.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock Box 905, Covington, Ky.

"JENNIE JUNE" says, "It is the brightest, most homelike, and progressive boarding-school I ever saw." She speaks of LABELL SEMINARY, Auburndale, Mass. Parents, thinking about a good school for next year, send for catalogue.

SOUND SLEEP is a BLESSING often denied to the dyspeptic, but if the stomach is relieved, and the bowels regulated with MILK of MAGNESIA, if due to indigestive causes, it is sure to disappear. Sold by all Druggists.

IT REMOVES WRINKLES AND SOFTENS THE SKIN.—The regular use of Murray & Lannan's FLORIDA WATER at the toilet tends to prevent and remove wrinkles, the softness of the skin produced by it taking away the natural inclination of the cuticle to form into ridges and furrows.

DEAFNESS RELIEVED—without pain. For particulars address VERRY & HARPER, Madison, Indiana.

WANTS.

A MIDDLE-AGED CLERGYMAN wishes an engagement as rector or assistant. A moderate compensation required. Address, with particulars, "ALPHA," THE CHURCHMAN office, 47 Lafayette Place, New York.

A CLERGYMAN'S SON, who would like to share with another a handsomely furnished room, including board, in a clergyman's family, to be treated as a member of the same, may address "CLERICUS," 2 Bible House. The best of references given and required.

A YOUNG LADY desires a position as companion to a child or elderly lady. Has lived abroad for several years; is a French scholar; speaks German a little; would prefer accompanying a party to travel. Address G., THE CHURCHMAN office, 47 Lafayette Place, N. Y.

A CLERGYMAN wishes an engagement as rector or assistant. Address CLERICUS, THE CHURCHMAN office, 47 Lafayette Place, New York City.

AN EXPERIENCED TEACHER desires a position as governess for the summer months in the country. Address A. D. C., 154 Montague street, Brooklyn.

A MARRIED LADY, pleasantly situated on the Hudson, and thoroughly competent, would, next autumn, take the entire charge and education of as many as four children, or backward youths, of either sex. Address A. C., THE CHURCHMAN Office, New York.

CHURCHWOMAN, a widow, is desirous of engaging in active Church work, or as Matron, Housekeeper, or Companion. Address CHURCHWOMAN, No 166 East 127th Street, Harlem, N. Y.

WANTED.—Situation as assistant music teacher in a boarding school; also a position as organist. Several years' experience in Church playing. Best references given. Address A., Box 85, Reading P. O., Pa.

WANTED, with capital, as partner, a lady of good social culture, to take charge of the domestic department of an established school for young ladies in New York City. Address PRINCIPAL, THE CHURCHMAN office, 47 Lafayette Place, New York.

SUMMER BOARD.

AT LUZERNE, N. Y.—THE WAYSIDE HOTEL, the only hotel on the lakes, one hour from Saratoga Springs, and 12 miles from Lake George, will open for the season, at very reasonable rates. Thirty boats for the use of guests. For June the trout dinners will be a specialty. Several beautiful and picturesquely furnished cottages for the season or month. Apply by letter or in person to T. FARLIN, Superintendent, Wayside, Luzerne, N. Y.

CAHILL HOUSE, Asbury Park, six miles south of Long Branch. The above new and commodious house will be opened for the reception of guests by Mrs. M. D. CAHILL on June 10th, 1879. The situation is one of the most desirable in Asbury Park, being but two minutes' walk from the beach and popular bathing grounds. The house is surrounded by wide piazzas and balconies, and has been elegantly furnished throughout, each bedroom having spring beds, gas, etc. Every convenience for the comfort and pleasure of the guests will be carefully studied. A coach will meet the arrival of every train, and convey the guests to the house FREE OF CHARGE. Rooms may be engaged, and further information obtained of Mrs. M. D. CAHILL, 184 Arch street, Philadelphia, where her large double house, containing over thirty rooms, is open all the year round for permanent and transient guests.

COUNTRY BOARD.—A private family in a comfortable house can accommodate a few boarders for the summer. References exchanged. Address Mrs. R., Manchester, Vermont.

NORTH GRANVILLE, Washington County, N. Y.—Boarders wanted for the summer or longer time. Mountain air, retired, healthy, picturesque. Especially desirable for families and tired business men seeking rest. Pleasant drives, large, airy rooms, bountiful table. Terms, \$5 to \$8 per week. Refers by permission to the rectors of the Episcopal church, and to the president of the Granville Military Academy. For circulars and rooms address JOSEPH B. STONE.

"THE PINES," Salem, N. Y. Country boarding for the summer in a delightful old homestead, situated in the midst of a large and extensive grove. The mansion has large, pleasant, and airy rooms, well arranged for families. In the midst of mountain scenery, lakes, and drives, one finds all that can be desired for summer pleasure and comfort, in a quiet home within walking distance of the village churches, etc. We are permitted to refer to the Rev. J. H. Houghton, rector of the Episcopal church. Moderate terms. For further information, please address G. B. MARTIN, P. O. Box 55, Salem, Washington Co., N. Y.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

THE GENERAL THANKSGIVING AND OTHER MATTERS.

To the Editor of THE CHURCHMAN:

I notice in THE CHURCHMAN of May 3d three letters upon this subject, and, as all has not yet been said, will, with your permission, venture a column or two more.

Of the three letters, the first and second are by clergymen, Mr. Knight and Canon Knowles, the third by a layman, Mr. Low. All alike object to the saying of the General Thanksgiving by both minister and people, and together they give a variety of reasons for their dislike of the practice.

One reason with the two clergymen seems to be that all who adopt it are of the "lowest" school in churchmanship. It is to be regretted that this feeling should have any influence in such cases; the Church has already lost too much from party prejudice operating against improvements, and we should be only too glad to welcome from any quarter whatever may add to the interest in our services and to the general devotion of our congregations. That argument may safely and best be laid entirely aside.

It is objected that the manner of printing the Amen indicates the manner in which we are bound to say the prayer, and also that the General Thanksgiving is not in such form as to be conveniently said by minister and people together.

The latter objection, which we will first take up, is equally strong against the joint use of the General Confession of the Communion Office, and "We yield Thee hearty thanks" in the Baptismal service. Moreover, in neither of these two prayers, until a comparatively late day, were the points for pausing and starting again indicated by capital letters having no reference to the punctuation. The General Confession in the Communion Office is now so emphasized in our standard Prayer Book. The "We yield Thee hearty thanks" in the Baptismal Office is not yet so marked, possibly because the joint repetition is much more recent and not yet universal.

Canon Knowles thinks that the Confession in the Communion Office, like the General Confession in daily prayer, is so constructed as to be easily said by all together.

My own ear had led me to quite an opposite conclusion. The General Confession in the Communion Office seemed to me so unlike that in the daily service, and so much less easy to repeat jointly, that a doubt once arose in my mind as to whether the original intention was that it should be so said. A reference to the rubrics of the English standard books shows that it was at first intended to be said by one person, in the name of all those who are minded to receive the Holy Communion; it might be by a layman or deacon or by the celebrating priest. The English Prayer Book was in use for more than a century, and underwent a number of revisions, before the rubric was changed as it (not ours) stands at present, and capitals were interspersed throughout the prayer. Indeed, the rubric in the English Prayer Book now rather contradicts itself. It reads, "Then shall this General Confession be made, in the name of all those that are minded to receive the Holy Communion by one of the ministers, both he and all the people kneeling humbly upon their knees and saying," the "and saying" being added at the revision of 1662.

In the "We give Thee hearty thanks" in the Baptismal service the change in the manner of printing the Amen took place only in our standard book of 1871. The joint repetition being of quite recent adoption, the indicating capital letters have not yet appeared there.

In the case of the Ash-Wednesday prayer

cited by Canon Knowles, his ear is right. That prayer is certainly more rhythmical than the General Thanksgiving, and for a very good reason, viz., that it was written to be used as an anthem, and is inserted as such in the first book. Apparently congregations began almost immediately to repeat the words, as in the second Prayer Book the rubric directs that it "shall be said by the people after the minister."

These three changes, taking place very slowly through three centuries, are all in the same direction with the present movement regarding the General Thanksgiving, *i. e.*, toward a fuller participation of the people in the services. One of my corollaries would be that the manner of printing the Amen, and that the rubrics themselves, are not the final authority in respect to usage, but are subject to an appeal to the living Church, to whose changes they sluggishly conform.

The letter by the layman, Mr. Low, greatly deprecates the "position which is often assumed, that a parish priest may do as he likes" in the matter of introducing usages into his church. He is certainly right, and, for one, I can say that the changes allowed, although in one or two instances not liked by me, have been made at the request or desire of the congregation wishing to adopt a usage observed elsewhere, and which had commended itself as helping toward a deeper devotion. The change in the manner of saying the General Thanksgiving was, it is true, suggested by me, but, it will be observed, could only be brought about by the concurrence of the congregation. The usage has been adopted without any such suggestion on my part in two other congregations to which I minister.

Next follows a perfectly square argument against the right to make any change not decreed by the General Convention, or, at least, by the diocesan authority. No quarter or favor is shown to any party, and no more allowance is made for the revival of ancient than for the making of new ceremonies. The late Hugh Davy Evans is quoted, and his language expresses the strongest reprobation of any undecreed ceremony. The late Bishop Doane, of New Jersey, many years ago declared with equal force against the right of any clergyman to pour on the water thrice in baptism, and on the same ground, that it was a private and unauthorized revival of a usage laid aside. Nevertheless, this custom has become common, and perhaps general, in our churches.

If this position of Mr. Low, as I suppose it does, means that we are to use every service precisely as provided in the Prayer Book, and in no other way whatever, it will be a hard matter to find a minority of one who is not under the condemnation.

Take, for instance, the Burial Service, familiar to all in a great variety of usage, inasmuch as every dweller in a large city has attended many funerals in many churches and elsewhere. By the rubric the service *must* be said in the church or church-yard. No authority is given to say it in any other place. The psalm and chapter are allowed *only* in the church; the remainder of the service neither in any church or private house, but *only* at the grave. The prayers that are used being prescribed, there is no authority to add any other. Until the adoption of the new hymnal, which places no limit to the use of its contents, no psalm or hymn could be used at a funeral service, forasmuch as the psalms and hymns were "set forth and allowed to be sung in all congregations before and after Morning and Evening Prayer, and also before and after sermons." There was no permission to use them in the Burial Office. They could not be introduced there "before or after a sermon," no rubrical authority for a sermon being given in this service.

Further, it was, until recently, the universal usage for the sexton to perform the symbolical act of casting earth upon the coffin. The

wording of our rubric, "Then, while the earth shall be cast upon the body by some standing by, the minister shall say," precludes the discharge of this duty by the officiating minister, for it is a mere quibble to reply that he is some one standing by. Yet it is now very common for the officiating minister to act in accordance with a rubric which for 300 years has not been in the Prayer Book, "Then the priest, casting earth upon the corpse, shall say."

We may be wrong in our usages at funerals, but we are all wrong together, and all, by our actions, give in our adhesion to the principle that changes and improvements are in order. If so here, why not elsewhere?

T. M. PETERS.

New York, May 6th, 1879.

CARING FOR THE INFIRM CLERGY.

To the Editor of THE CHURCHMAN:

I confess my sincere regret at seeing an article in your paper of this week, which, however kindly expressed and professedly in the interests of "justice to those who have not been taken into account," etc., yet *does* throw cold water upon a very simple and feasible proposition; which proposition is, by the contribution of one dollar a month from the communion alms of each parish, to augment the General Convention Fund for the relief of clergymen's widows and orphans and of aged and infirm clergymen.

If the whole amount of the Christmas and other funds raised by the Church for this purpose be, as shown, \$195,862.09 for thirty-one dioceses for three years, that would be at the rate of \$65,287.36 per annum. That would average per dioceses reporting (31) \$2,106.04.

But everybody knows that, except in the largest and wealthiest dioceses, no such amount is raised each year for that object.

It has been estimated, moreover, by high authority that there are in all the dioceses and missionary jurisdictions four hundred aged and disabled clergymen.

If this be so, this vast sum per annum would give each man about \$163.02 a year, on which munificent donation he would hardly be liable to run riot with luxury, or become obnoxious to the *Commune* as a "bloated bondholder."

And then there is nothing left for the widows and orphans of clergymen, who are many in number, who are suffering, as we have been told by the treasurer of the Hymnal Fund, and for whose aid this fund is entirely insufficient. A very powerful and pathetic appeal to the Church has been made, and one that the Church, instead of glorifying herself over big figures, for her own good name, for her Saviour's sake, and for the commonest charity's sake, ought to heed.

Surely, among all her poor, none have weightier claims upon her alms than the widows and orphans of her faithful ministers and missionaries, the majority of whom have not the comfort of rich parishes, large salaries, foreign travel and watering places, and private means, and so toil through the long day with the certainty before them of poverty and want in age, and of leaving their families entirely unprovided for when they are called out of this world.

The United States pensions its soldiers and sailors, and has provided "homes" for its crippled veterans and schools and asylums for the orphans and half-orphans of its brave defenders. And can the Church afford, in this day of progress and munificent liberality in all directions, to fail in her duty to those who, more literally than many think, "giving up all things for Christ," are bearing her standard and ministering at her altars?

If one dollar a month were given from the communion alms of *one half* of the reported parishes of this Church, it would amount to \$12,000 a year, which would be considerable

help to the "widow and the fatherless." *One dollar* a month from the hundreds of wealthy men and women who throw away many times that amount in senseless and even harmful vanities and indulgences would largely swell that fund until the families of deceased clergymen would be sure of a comfortable and honorable support and provision when they should stand in need of it.

And more than this, Mr. Editor, many a patient toiler on the mere pittance that our missionaries and the rectors of weaker parishes receive will feel his heart lifted and cheered, and be encouraged to harder and more faithful work, by knowing that he is not forgotten by the Church, which proposes to fulfil the gracious promise of her Lord, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

Now, Mr. Editor, the beauty and feasibility of the plan proposed consist in this:

(1) It is simple and inexpensive, requiring no costly machinery.

(2) It is in the hands of the clergy, who have entire control of their communion alms (or ought to have), and who, of all men, ought to have a deep and abiding sympathy for the widows and orphans of their order.

(3) It does not interfere one bit with the Christmas offering, and it furnishes a fund that goes outside of the diocese of the donor to aid those in young dioceses and jurisdictions where there is no such fund provided, or it is inadequate.

Those laymen of my parish, and others whom I have approached on the subject, consider it a good proposition. I shall take up my collection regularly for the Christmas Fund of my diocese, and I also propose to give at least one dollar a month from my communion alms to this general fund.

When for any good cause I cannot do this I shall simply stop, and not publish the fact.

H. W. SPALDING.

York, Pa., May 2d, 1879.

WHAT IS A DIVINE?

To the Editor of THE CHURCHMAN:

May a layman have an occasional small corner in this correspondence? I wish to say that the Rev. H. C. Randall, in THE CHURCHMAN of May 3d, seems to have mistaken shadow for substance in stumbling at the word "divine," instead of looking at the definitive epithets joined with it. Any one who, as a parishioner, has become familiar with the Rev. Dr. Coit's righteous denunciations of self-will, or human reason only, as guides, will see instantly that to characterize Edwards as "a metaphysical divine, not an historical one," was a sufficiently strong testimony against him; since it really seems to say that Edwards was led by his private judgment more than by catholic consent, or the testimony of the ages all along. I thought the characterization and implied criticism particularly happy and just.

But to the direct question: Is not a divine, defined in the light of plain common-sense and of the facts and established usages of the learned world, a man who makes divine things his study—God and His relations to his creatures? And this broad definition allows all necessary qualifications—Catholic divines, partisan divines, heretical divines, "metaphysical" divines, and as many others as the facts may require.

S. E. WARREN.

Newton, Mass., May 9th, 1879.

REPLY TO THE REV. DR. COIT.

To the Editor of THE CHURCHMAN:

The Rev. Dr. Coit must have supposed (very strangely, it seems to me) that my quotation from his sermon was intended for himself. This is the only explanation that I can give of his imputed breach of charity.

The intended application was, of course, to men occupying the position of the late Presi-

dent Edwards. It is they who "give historic Christianity the lie." It is they who are under the ban of excommunication. The Church asserts this every time she confers holy orders on one of them. By ordaining them as divines she declares that they could not have been divines before.

H. C. RANDALL.

May 9th, 1879.

AUTHORSHIP OF "A POEM BY MILTON."

To the Editor of THE CHURCHMAN:

"A Poem by Milton," in THE CHURCHMAN of April 19th, sorely tempts the student of American literature to be sarcastic. The grave statement that it "was discovered among the remains of the great epic poet and is published in the recent Oxford edition," etc., is a veritable newspaper "Monsieur Tanson come again." If your readers will consult "Duyckink's Cyclopaedia," Vol. 2, p. 689, they may learn that the true author of the poem was Miss Elizabeth Lloyd, of Philadelphia. A recollection of an error (already so often corrected) in a paper of so wide and intelligent a circulation as THE CHURCHMAN may serve to lay effectually this Miltonic ghost, and give "a local habitation and a name" to a piece of Miltonic excellence in American literature which we ought to know enough to claim in spite of "Oxford editions."

F. S. JEWELL.

Fond du Lac, Wis.

WHO ARE COMMUNICANTS?

To the Editor of THE CHURCHMAN:

Will some of your correspondents in other dioceses state their views as to who should be returned in parochial reports as communicants? Some hold that every confirmed person should be returned as such, while others believe with Webster, that a communicant is "a partaker of the Lord's Supper."

A PRIEST IN THE DIOCESE OF TEXAS.

NEW BOOKS.

ENGLISH ACTORS. From Shakespeare to Macready. By Henry Barton Baker. Two Volumes. [New York: Henry Holt & Co. 1879.] 12mo, cloth, pp. 308, 311.

It will be difficult to find among recent publications a more entertaining work than this. It gives a history of actors, and, what is quite as important, a description of their acting, from the time of Shakespeare down to that of Macready. We have, besides, an introductory chapter on the miracle plays, moralities, and interludes, which gives a very good idea of the origin of the drama, and we have also a closing chapter on the stage of the present day. These two volumes contain, therefore, what really amounts to a history of the English drama. It is different from most books in this department of literature, from the fact that the author confines himself strictly to the subject in hand. It deals with the concrete, and not with the abstract. We learn of the plays themselves through the men and women who acted them. And we must say that this is an extremely pleasant method of becoming acquainted with the English drama. Of course, some of the plays, like those of Shakespeare, and Massinger, and Goldsmith, and Garrick, are in themselves worthy of study. But between the age of Elizabeth and what the author calls "the Garrick period," most of the dramatic productions are dreary reading. They have a sort of historical interest, and are, no doubt, valuable as reflections of the spirit of the age and the character of the people. But very few, we imagine, will have the patience to read them all. And it is just as well that some of them should remain hidden.

Mr. Baker's work gives life to that past world. He brings before us, not the musty literature, but the actors who once made it vital with power. And, while it is as far re-

moved as any one can imagine from being what would ordinarily be called a history of the drama, it is, after all, about the only kind which men will read otherwise than from a sense of duty. The author has shown great tact and good taste in selecting and arranging his materials. His book is rich in anecdote. Each biography stands out in impressive distinctness, yet they are all so admirably linked together that the result is an unbroken chronological narrative of the rise and progress of the English stage. Of course, in a work of this kind, the reader must expect to find many things which have been said before. But, at the same time, it contains a surprisingly large amount of fresh information, and that which is familiar has the tone of newness.

FROM EGYPT TO PALESTINE. Through Sinai, the Wilderness, and the South Country. Observations of a Journey made with Special Reference to the history of the Israelites. By S. C. Bartlett, D.D., LL.D., President of Dartmouth College, and lately Professor in the Chicago Theological Seminary. With Maps and Illustrations. [New York: Harper & Brothers. 1879.] 8vo, cloth, pp. 555.

Dr. Bartlett went to Egypt through Rome. He makes its antiquities a sort of preparation for the more ancient wonders of the East; thus bridging over the great chasm between us and the ages past. His description of "the eternal city," like everything in the book, is written in good style, and indicates both quick observation and a wide range of historical reading. In fact, few travellers of modern times have succeeded better in showing forth the multiform kinds of historic interest which cluster around particular places. This is the result of his possessing a wide grasp of memory and the ability to make connections, which is not a common faculty in the men of to-day. For example, in the chapter on "Egypt and the Nile," he enumerates the different events which have combined to make that spot in our world remarkable. Out of several pages crowded thick with historical references we select these few passages as a sample of the whole:

Then Cambyzes might be seen marching down the coast-road to conquer Egypt. After him followed Alexander over the same highway, discovered the chief harbor, and founded the city that almost rivalled Rome. In this same Alexandria we watch the Ptolemies gathering the learning of the world, and founding the library which, after ages of mishaps, had material enough left in Caliph Omar's time, A. D. 646, to heat, it is said, six thousand baths six months together. And about the time that Euclid was writing here the geometry of all time, the oldest translation of the Bible was also made, the Septuagint, two hundred years before Christ. It was then the centre of Jewish learning.

The Roman wrenched it from the Greek. In Alexandria Antony fooled away an empire with Cleopatra; and here his own sword drank the life-blood of the one and the asp's poison stopped the heart-beat of the other. Caesar was here, and Hadrian, and many of the emperors, and wrote their names on the temples of the Nile. Over that coast and caravan-road at length came and went the infant Jesus. . . .

In Alexandria, Origen, the "adamantine," walked barefoot, slept on the ground, and was stoned in the streets. Here broke out with speedy and terrific fury the persecutions of Severus, Decius, Diocletian. Here sprung up the Athanasian creed and the Arian heresy. Here was written the venerable manuscript of the New Testament in the British museum, probably the Sinaitic, and perhaps the Vatican, and the Codex Ephraem. Three valuable versions—Thebaic, Memphitic, and Basmuric (of Thebes, Memphis, and perhaps the Delta)—bear witness of the early Christianity of Egypt in the third century, perhaps with bishoprics at Alexandria and Syene. Egypt was soon sprinkled all over with monasteries and thronged with monks. Corinthian Christian columns are to be seen inside the huge pillars of Medinet Haboo. St. Peter holds the keys in one of the inner walls of Karnak. On the knees of a giant form of Ramesses IV. you read in ancient Greek, "Christ Jesus conquers." Live monks once cast out dead mummies from the hillside caves at Edfou, and scantily filled their places with deader men. Seven Coptic monasteries still remain, and one of the successors of those old monks swam out to our steamer from his high perch on the Nile, and came on deck in the clothing of nature.

The chapters which will have a special in

terest for scholars are that in which the author shows "Traces of Contact between Israel and Egypt," and that on "The Exodus." The first, though not exhaustive, gives, nevertheless, instances more than sufficient to prove that the two nations were brought into close relations. The coincidences pointed out are of four kinds, namely, references to Egypt in Hebrew literature, resemblances in the two languages, the effect of Egyptian customs on the history and life of the Hebrews, and a correspondence of certain historic statements concerning Egypt with facts disclosed by modern research.

The chapter on the exodus presents very fully the whole question which has been recently discussed by many scholars, namely, where the passage of the Red Sea was made. The author compares the account given by Moses with the topography of the country, and shows that the modern theory of Schleiden, recently revived by Brugsch, that the Israelites did not cross the Red Sea, but the Serbonian bog, in the extreme north-east of Egypt, is "directly in conflict with the narrative." The opinion that the crossing took place south of Jebel Atakah "seems also untenable." The author is inclined to locate the exodus somewhere in the vicinity of Suez. The dividing of the waters by a "strong east wind" was an "effect brought by a natural agency, though preternaturally applied."

Dr. Bartlett traces the wanderings of the Israelites, indicating and describing very minutely their route, giving special attention to the more important places—such as "the Region of the Law-Giving," and "the Mysterious Encampment," making the best use not only of what he himself saw, but also of what others have written on the subject. The scenes made sacred by the life of Christ are likewise described in both a scientific and a reverent way, thus combining two kinds of excellence not always found in the same book.

THE KING'S SECRET. Being the Secret Correspondence of Louis XV. with his Diplomatic Agents. From 1752 to 1774. By the Duc de Broglie. Two volumes. [London, Paris, and New York: Cassell, Petter, & Galpin.] 8vo, cloth, pp. 399, 535.

The existence of a secret correspondence, carried on between Louis XV. and his diplomatic agents, was suspected during the lifetime of that monarch, and was officially made known by his successor. In 1866 "a portion of the veil was lifted" by the publication of two volumes, by M. Boutaric, sub-keeper of the State records, under the title, "Correspondence secrète inédite de Louis XV., sur la politique étrangère avec le Comte de Broglie, Tercier," etc. The editor of the work acknowledged that it was imperfect. He had in his possession only the instructions given by the king to his agents, not the correspondence of the agents themselves.

The author of the present work became convinced, from certain indications contained in his father's papers, that the count's correspondence with the king was in existence, and that it could be found at the Ministry of Foreign Affairs. The search revealed more than he anticipated. He soon learned that the documents were of great value, because of their bearing not only on questions connected with the reign of Louis XV., but also on matters of general history. Other papers, gathered from the author's relatives, and from the descendants of Count de Broglie, have added much to the information contained in the secret correspondence, so that he professes to have been enabled to lay before his readers "a complete picture of the origin, aim, and all the vicissitudes of the diplomacy of Louis XV." He has patiently gathered out the most important facts contained in the records, and moulded them over into a narrative which is almost wholly his own. Of the original form, the correspondence itself, we get scarcely a glimpse. Extracts are, indeed, woven into the text here and there, but only

occasionally. One advantage resulting from this is that the book reads like ordinary history. The stiffness belonging to all official documents has disappeared, and not only the professional historian, but likewise the common people, can follow the account with ever-increasing interest.

Of course, more dependence must, in this way, be placed upon the judgment and fairness of the author. The information comes to us clothed in his own words, and we are asked to accept his conclusions without proof. But this we are very willing to do, for the sake of the readable quality with which he has invested the secrets which he had to reveal. And this quality his narrative possesses in an eminent degree. In short, the literary aspect of the book deserves very high praise. The style is clear and strong. The words are well chosen, and they are few, compared to the ideas represented by them.

These two volumes add greatly not only to our knowledge of the character of Louis XV., but also to the history of France and of her relations with the other nations of Europe during the principal part of the second half of the eighteenth century. In regard to the first of these two points, it is enough to say that the reputation of the king does not gain much from the new light now thrown upon it. This light, it should be remembered, does not touch much of his private or court life. The history here unfolded is mainly that of his political career.

Perhaps the most valuable disclosure made in these pages has reference to Poland. It now seems that the Duc de Broglie, both for himself and as a representative of the French monarch, sympathized strongly with that country, at least for awhile, and sought to avert its partition.

It is somewhat strange to be thus admitted behind the scenes, and to behold the secret springs that moved some of the most important events of European history, and to learn, as we do, pretty accurately, the character of the men who managed the whole thing. It changes, in some respects, our estimate of individuals. We find, for example, that the Duc de Broglie was a far greater man than the king, and that he who acted in the capacity of a servant was, after all, the real hero. At the same time, this knowledge of how history was made takes away much of its romance and impressiveness. Nevertheless, strangely enough, it make a most fascinating kind of reading. Human curiosity is wonderfully stimulated when it has a chance to find out the causes of things. Even if we knew that fuller and more perfect knowledge will, most likely, dispel cherished and revered illusions, we anxiously rush in to discover all that is possible.

But this work will satisfy a higher instinct than mere curiosity. It will enable us to trace the beginning of a course of history which is not yet finished. France, and Prussia, and Austria, and Russia all appear in this revelation, and in these pages may be found either a correction or a confirmation of what other historians have told us. They will, moreover, help us to understand better the diplomatic problems now being worked out on the map of Europe. No one can tell precisely how the game will end, but we see more clearly how it began.

L'ART. Revue Hebdomadaire Illustrée. Cinquième Année. Tome I. A. Ballue Administrateur. Paris: 3 Chaussée-D'Antin. 1879.

Under the direction of its accomplished editors, this superb review, unequalled in size and the quality of its contents, continues to show an enterprise that has no successful rival in its peculiar field. Ever since the opening of the Universal Exposition at Paris, it has devoted large space to the critical examination and illustration of the various departments of art which were there so richly represented, and this work has been done with the success which accompanies special training and conscientious intelligence. In the

present volume these admirable papers are continued, and Charles Tardieu treats at length of the English School of Painting with the learning, candor, and discriminating judgment which make him so eminent an authority. Both foreign and French sculpture, as represented in the exposition, are ably discussed by Louis Menard, whose qualifications for the task are unquestioned. Articles on Ancient Art at the Trocadero and Prehistoric and Anthropological Art will be read with interest. There are valuable papers on the master engravers of the fifteenth and sixteenth centuries; the National Museum, Bavaria at Munich; New Mosaics of the Dome of Sienne; the Egyptian-Etruscan Museum at Florence, Charles le Brun and his influence on Decorative Arts; Letters of Eugene Delacroix, and Reviews of the Grosvenor Gallery, Royal Academy of Arts, Exhibition at the Burlington House, New York Decorative Art Society, Correspondence, etc. Nearly every article is accompanied with illustrations, many of which are splendid specimens of engraving. Examples of some 140 artists are represented. The etchings by Leopold Flameng, Leon Gaucherel, Champollion, Lalauze, Morizies, Watkins, Gaujean, John Pook, and others are among their best productions. The studies in red by J. B. Gruze will attract particular attention. As we have said before, *L'Art* has a cosmopolitan, an encyclopaedic character, and every branch of fine art in every quarter of the world has due recognition and fair and intelligent treatment on its pages. J. W. Bouton, 706 Broadway, is the American agent.

LITERATURE.

MR. SWAYNE, who represents the publishing house of E. P. Dutton & Co., is at present in London, arranging for a large assortment of English Theology, of which this house make a specialty.

MR. WHITTAKER will publish immediately the sermon delivered by the Lord Bishop of Huron in the Cathedral of Toronto on the occasion of the consecration of the very Reverend Archdeacon Sweatman as Bishop of the See. The sermon is one of great ability and interest.

MESSRS. ROBERT CARTER & BROTHERS, who recently published a new edition of the Rev. William Archer Baller's sermons, have now brought out also a new edition of his "Lectures on the History of Ancient Philosophy." It is in two volumes, and in a style uniform with that of the sermons. The price is \$2.50. The work is one which every scholar will need, and the edition is very attractive.

One of the recent volumes in the series of "Hand-books for Students and General Readers," published by Henry Holt & Co., of New York, is one on the "Zoölogy of the Invertebrate Animals," by Alex. Macallister, M.D., Professor of Zoölogy and Comparative Anatomy in the University of Dublin. It has been revised and adapted to American readers by Prof. A. S. Packard, of Brown University. It will answer very well the requirement it is intended to meet—namely, that of a "brief text-book." It gives a condensed, but not, in any sense, a superficial view of the subject under consideration, and furnishes a surprisingly large amount of information in a comparatively brief compass.

CONFIRMATIONS.

CONNECTICUT.—In Grace church, New Haven, 16; St. Thomas's church, 9; Trinity chapel, 25; at Fair Haven, 8; Bethany, 5; Westville, 4; Milford, 7; West Haven, 14; Branford, 7.

NEW YORK.—In "Holy Trinity in the North," April 20th, 27.

NORTH NEW JERSEY.—By Bishop Seymour, in the church of the Holy Communion, Paterson, 20; by Bishop Scarborough, at Hudson County Hospital, 6; in St. Paul's church, Bergen (Jersey City Heights), 16; in Zion church, Belvidere, 3.

MARYLAND.—In St. Paul's church, Spring Hill, 10.

TEXAS.—Bellville, 3; Trinity church, Galveston, 31; Grace church, Galveston, 6; Columbus, 2; Christ church, Houston, 10.

MISSOURI.—Prairieville, 4; Louisiana, 10; Hannibal, 10; Monroe, 6; Palmyra, 4; Shelbina, 2; Macon, 4; Brookfield, 4.

MINNESOTA.—In St. Andrew's church, Minneapolis, 5; Gethsemane, 28; Holy Trinity, 7; St. Mark's, 14.

IOWA.—At Fort Dodge, 16; Cherokee, 2; Le Mars, 1; Sioux City, 1.

WISCONSIN.—At Palmyra, 1; Whitewater, 6; Madison, 19; Merrimac, 1; Baraboo, 1; Mazomanie, 5; in Christ church, Janesville, 4; at Monroe, 8; Sharon, 4.

INDIANA.—In St. Thomas's church, Plymouth, 11; Jeffersonville, 9.

PERSONAL.

The Rev. H. B. Whittemore has resigned the rectorship of Trinity church, Marshall, Mich., to take effect July 1st, 1879. Address at Marshall, Mich., until July 1st.

APPEALS.

CHURCH IN LEWISTON, ME.

I ask help for a church we are trying to build in Lewiston Me.

Bishop Neely, in a circular letter given me for this purpose, says of this appeal:

"My dear brother, the Rev. W. H. Washburn, well known to the Church for his faithful and successful missionary labor in Aroostook county, Me., having been transferred to one of our most important centres of population, Lewiston, is engaged in building there a suitable church.

"Lewiston is the only post held by us within an area of three large counties, with a population of 150,000 souls. The population of the city itself is about 30,000. And Auburn, on the opposite side of the Androscoggin river, is a city of 10,000 inhabitants. The parish has occupied for some years a small wooden structure on leased land, where services have been pretty steadily maintained. But it must continue to labor under an immense disadvantage while its place of worship is so insignificant; and hitherto its influence and usefulness have hardly extended beyond the English people connected with the mills.

"It is of the first importance to our progress in that community that a commodious and substantial church edifice should be erected.

"An eligible lot for that purpose was proffered to us several years ago, on the condition that the church should be built within a specified time, and that period will have expired within little more than a year.

"Constrained by these considerations, Mr. Washburn has entered upon the undertaking with his accustomed zeal, and has been heartily seconded by his people. Full and excellent drawings for the proposed church were obtained, and its foundations laid more than a year ago.

"During the past winter all the materials for the walls have been put upon the lot and every stone made ready for its place, and all this without incurring any debt.

"The next step must be to lay up the walls and put on the roof, and it is extremely desirable to accomplish at least this much during the coming summer. But the resources of this parish are not equal to it, and, therefore, either the work must be postponed, or a debt incurred which would be a serious and discouraging burden, or an appeal must be made, in advance, to our friends for assistance.

"We feel that the latter course will best commend itself to all those who are interested in the welfare and progress of the Church in Maine, and I would bespeak for the application to be made by Mr. Washburn that kind reception and generous response which have been given to former appeals by him and by myself.

"H. A. NEELY, Bishop of Maine."

Any contributions, however small, will be most thankfully received. WM. H. WASHBURN.
Lewiston, Me.

SHARON MISSION.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds \$1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

THE CHURCH OF THE HOLY CHILD JESUS, TOMKIN'S COVE, N. Y.

Cash on hand, Jan. 1st, 1879, \$1,065.45; Cash per offertory from Jan. 1st to April 30th, \$29.31; H. Valk, \$2; the Rev. C. T. Olmsted, thank-offering from Confirmation Class, \$36.91; Mrs. E. Pettit, \$30; previously acknowledged in THE CHURCHMAN, \$38.04; total, \$1,181.61. REV. E. GAY, JR.

April 3d, 1879.

The architect offers to build and complete the above church for \$5,000.

BOARD OF MISSIONS, FOREIGN COMMITTEE, 23 BIBLE HOUSE.

Received \$5 for African Mission, and \$5 a special for Jaffa, from "Virginia."

JAMES M. BROWN, Treasurer.

BISMARCK CHURCH.

Received for the Bismarck church: From E. C. G., Santa Fe, \$1; A Friend, \$5.

J. G. MILLER, Missionary.

Bismarck, D. T., May 5th, 1879.

WEST CHATTANOOGA MISSION.

Previously acknowledged, \$218.56; Edward Sibley, Esq., \$25; A Churchwoman, \$20; Total, \$263.56.

Donations will be gratefully received by Eliza C. Buckler, care of THE CHURCHMAN.

TRINITY CHURCH, HUDSON, MICH.

Gratefully acknowledges receipt of \$10 from A. L. B., Boston.

MISSIONARY CONFERENCE AT BALTIMORE.

The Standing Committee of the Board of Managers of the Domestic and Foreign Missionary Society make the following announcement with respect to the missionary conference to be held in the city of Baltimore on the 3d and 4th of June, proximo:

TUESDAY, JUNE 3D.

11 A. M., St. Paul's church, Holy Communion, with address by the assistant-bishop of the diocese.

3:30 P. M., Ascension church, informal discussion. General topic, "Missions within the United States."

8 P. M., Christ church, general missionary meeting. Speakers—The Rev. Randolph H. McKim, D.D., rector of Holy Trinity church, Harlem, New York; the Rev. S. H. Gurteen, associate-rector of St. Paul's church, Buffalo, N. Y.; and Mr. A. A. Hayes, Jr., late of China.

WEDNESDAY, JUNE 4TH.

11 A. M., St. Peter's church, Litany, with Ember Prayer. Preacher—The Rev. William Neilson McVickar, rector of Holy Trinity church, Philadelphia.

3:30 P. M., Emmanuel church, informal discussion. General topic, "Missions without the United States."

8 P. M., Grace church, general missionary meeting. Speakers—The Rev. Jacob S. Shipman, D.D., D.C.L., rector of Christ church, New York; the Rev. William A. Hitchcock, D.D., rector of Trinity church, Pittsburgh; and the Rev. Stephen H. Tyng, Jr., D.D., rector of Holy Trinity church, New York.

The assistant-bishop will preside at all the services, etc. The conference will close with the *Gloria in Excelsis*, in which, as in the singing of the hymns, the whole congregation is requested to join.

NOAH HUNT SCHENCK, Chairman,

JOSHUA KIMBER, Secretary.

Committee on Missionary Meetings.

GENERAL THEOLOGICAL SEMINARY.

NOTICE.

The annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. Peter's Hall, 340 West Twentieth street, New York, on Wednesday, May 28th, 1879, at 4 o'clock P. M.

WILLIAM G. FARRINGTON,

Secretary of the Board of Trustees.

New York, May 10th, 1879.

All communications for the secretary should be addressed to him at Bloomfield, N. J.

The annual meeting of the Free Church Association will be held in the school building of St. Mark's church, Philadelphia, on May 19th, at 5 o'clock P. M.

The annual sermon before the association will be delivered by the Rev. Noah Hunt Schenck, D.D., of Brooklyn, in St. Mark's church, Philadelphia, on Sunday evening, May 25th, at 7:45.

The ninety-fifth annual convention of the Protestant Episcopal Church in the Diocese of Connecticut will be held in St. John's church, Stamford, on Tuesday, June 10th, at 10 A. M. CHAS. H. B. TREMAINE,

Secretary.

The Standing Committee of the Diocese of Connecticut will meet in Middletown, Tuesday, May 27th, 1879, at 12 o'clock, M. E. E. BEARDSLEY.

The Society of the Graduates of St. Mary's Hall will hold its fifth annual meeting at the hall, Burlington, N. J., on Tuesday, May 27th, at 11 o'clock A. M.

E. KIRKBRIDE, Secretary.

May 9th, 1879.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

THE EVANGELICAL EDUCATIONAL SOCIETY aide Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK.
1224 Chestnut street, Philadelphia

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications should be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,

373 Asylum street, Hartford, Conn.

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So that my days may joyous be?
Where shall I find the hidden fire
For faith that never may cease to be?
First, in myself my search must rest
Ere it go forth upon its quest.

Bright my own soul, pure my intent,
So shall I walk to find my joy:
Self in the common welfare blent;
Swift to upbuild, slow to destroy;
Knowing each heart hath secret good,
Often not known or understood.

Welcome must each true impulse seem
Felt by brother, or friend, or foe;
Never be held in light esteem
The blessing another's work may show.
So must the measure be just and fair
For another's goodness, toil, or prayer.

To walk where the sunshine loves to fall,
Or kneel in the shadow, subdued and still;
Hear every voice that in love may call,
Patient in strife, resigned in ill.
So shall each day hold something blest,
And the soul attain its longed-for rest.

O thou whose heart is a world of care,
Whose thoughts in a fever come and go,
Strive, with the strength that is born of prayer,
Peace in thy spirit first to know;
And seeking ever some human good,
Find a crown of gold for thy cross of wood!

MARIE; OR, THE CHILD OF ADOPTION.

An O'er True Tale

BY E. H. F.

CHAPTER I.—(Continued.)

"It has been for two months, monsieur, since the preparation commenced for the fête of the Holy Communion, that I have given my mind to the reading of the Bible, for the purpose of better understanding the duties I will be taking upon myself. And I have prayed to God for assistance meantime."

"And have you had no earthly assistance as well in this matter?" inquired her kind interlocutor.

"Oh, yes!" eagerly responded Marie, thrown off her guard by his encouraging manner. "The kind lady who gave me my Bible has explained a great many wonderful and beautiful passages in it to me, and made them so plain. But"—she suddenly ceased, while a deep flush overspread her face.

"I thought we would arrive at a solution of the matter presently," remarked Madame Montague, in decidedly annoyed tones. "The child is too young and impressionable to have her mind worked upon in this manner without serious injury; she is incapable, at her tender age, of assuming too much responsi-

bility in such a matter without being ruined for life. Our good *curé* is thoroughly capable of directing her in all things necessary for her soul's salvation." And Madame arose to end the interview, with the manner of having finally settled an important issue.

The professor, still holding Marie's hand, was debating within himself the propriety of assuming open championship for her in this matter, when the door of the *bureau de service* opened, and a lady entered, whose presence effectually turned the tide of controversy for the moment.

"I came down to ask if Madame could kindly send some one on an errand for me?" she inquired, advancing with a note in hand. She was a refined gentlewoman in person and bearing, and her manner was free both from patronage or assumption in addressing Madame Montague.

"Certainly!" was the gracious response. "Here is Marie, who can go at once. Get on your things, child, and take this note to the desired address, and await an answer, *n'est-ce pas*, Madame Dulaney?"

Marie departed with a cheerful expression; she was evidently pleased to do the service, and, moreover, was relieved to escape further catechising.

"My little friend, Marie, seems to have been in trouble," remarked Mrs. Dulaney, when the door was closed. "I heard sounds of altercation an hour ago in the *concierge's* apartment, but I hope it is nothing serious, for she seems an exceedingly gentle child, and I have conceived a great interest in her welfare."

"Marie has been neglecting her Church duties of late; the *curé* and her parents have had some trouble with her," responded Madame Montague; "but she is a good child in the main, and her mind will become settled after her first communion, I doubt not."

"I fear I have been the cause of getting her into trouble, then," said Mrs. Dulaney, seating herself, while an expression of disquietude spread over her face. "For a month or so, since Marie has been frequenting my apartment for the amusement of my children, she has evinced a deep interest in the Bible lessons, which I teach them daily, and during the past few weeks she has begged to join them in their lessons. I, of course, allowed her to do so, both from a desire to encourage her religious sentiment, and because it would be unchristian in me to refuse information upon the sacred contents of the Bible to the least of God's creatures who appealed to me for it; and while I feel deeply grieved if my so doing has been the cause of trouble to little Marie, I do not feel that I owe an apology to any one for instructing her to the extent of my opportunities." Mrs. Dulaney spoke with gentle but determined emphasis and dignity.

"I hope that this statement of the case will not be the cause of forbidding her to come to us," she presently added; "for I have become strangely attached to her, and my little girls would miss her sadly."

Madame Montague had thought and decided upon the subject quickly as Mrs. Dulaney spoke, and answered most promptly and pleasantly: "Certainly not, madame! Pray do not annoy yourself with such a thought; the child will always be at your service, to attend you and your children. I do not suppose that any harm has been intended or done in this matter, and Marie will ever be under the spiritual supervision of Father Alphonse.

He will be responsible for her in the name of the Church, of which she is one of the especial children."

Mrs. Dulaney was one of her very best boarders. She had lived with her for eight months, since her husband—an American army officer—had returned to his duties in the States, and during Mrs. Dulaney's sojourn under her roof Madame had been made the recipient of most remunerative board and considerate conduct at her hands. Therefore, in this present issue, with the two sides of an alternative presented for her immediate choice—viz., the side upon which her pecuniary interest lay, and the one which involved her churchly sentiments—it behooves the writer of these details to chronicle the fact that she instantly decided in favor of a course which tended to line her pocket with substantial worldly gain. "She could not afford," she argued with herself, "to enter into religious controversy with her boarders; no good could come of it, and much personal harm might arise to her business." Therefore she calmly dismissed the subject, after very particular orders to Monsieur and Madame Varens with reference to their management of Marie.

"If it is necessary to put her *en pénitence*, you must do it without annoyance to my household; give in your complaints to the *curé*, and let him settle the matter outside of my house."

This course of conduct did not result altogether uncomfortably for Marie; it threw her more stringently under the supervision of Father Alphonse, who directed her devotional exercises with renewed vigilance, but it also permitted her several hours daily of undisturbed intercourse with the Dulaney family; and from them she rapidly imbibed, with her impressionable, mobile temperament, those gentle habits which spring from well-directed minds and religious principles. Besides, from the day after Marie's introduction in this little history, the professor, Von Hildenberg, had commenced giving her a series of English lessons, which occupied her spare moments most pleasantly, and caused her to look forward to the hour in his apartment with great delight. Thus it was that the "seed which had fallen on good ground was already beginning to spring up, and giving promise of bearing fruit a thousandfold at some future day."

CHAPTER II.

"When heaven and angels, earth and earthly things,
Do leave the guilty in their guiltiness,
A cherub's voice doth whisper in a child's,
There is a shrine within thy little heart
Where I will hide, nor hear the trump of doom."
—Maturin's "Bertram."

"Heaven lies about us in our infancy."

—Wordsworth.

The annals of little Marie's life had been simple, but even in their simplicity a veil of mystery had enveloped them, which in the early days of her childhood had given her but little concern; for there is a period in every child's life completely fraught with the pleasures of existence; when the very sunshine, the air, the birds, the flowers, all things in nature combine to make its pathway too joyous and bright to be affected by the hand of misfortune or care. But as Marie grew older, and a greater maturity of thought began to develop in her nature in a manner entirely above and beyond the comprehension of those who had her in charge, there were mo-

ments when strange surmises and aspirations began to generate in the child's mind—surmises as to who she was; aspirations which, though vague and undefined, carried her away from her surroundings, and made them still more uncongenial.

The parental authority of Monsieur and Madame Varens extended back through five years of her life, from the time when she was adopted by them out of the foundling hospital—that benevolent institution founded for the humanizing care of the waifs of Paris.

Marie's earliest recollections dated back to the uneventful routine of life in this institution; and her infantile lessons had been taught by the "good sisters" who presided over the hospital. She well remembered the large, beautiful grounds, filled with flowers, in the rear of the building, amid which the little children played while the older ones were being instructed in the culture of flowers and shrubs; the high, impenetrable walls which shut them in from the outside world, and the heavy, cumbersome gate through which they never passed save on Sunday mornings to chapel. Above all, she remembered, and with a thrill of tender reverence, the good, gentle Sister Ursula, under whose special supervision she had lived; who had performed for her the only functions of motherhood she had ever known, and taught her infant mind the two great regulating principles of obedience and truth. As she sits to-day in the *concierge's* apartment and plies her wearisome task, her mind travels back through time, and in vivid memory the pictures of her early surroundings swim before her tear-dimmed eyes, and flood her heart with sad repining. She is too young yet to comprehend the great responsibilities of life, but not too young to appreciate the thorough coarseness and uncongeniality of the natures of the people who now control her, and she revolts from the contact with an almost womanly instinct. She has not one pleasant memory connected with her five years' life in the Rue de la Fayette, only a retrospect filled with scenes of narrow-minded cupidity and servile labor, while the future, she feels, must hold but a continuation of a wretched, grovelling fate. Poor little waif! worn down by sorrows at thy tender age; and yet, is not this world filled with little pilgrims like thee? Children, too, of the Heavenly King, journeying onward over the rough, broken pathway of life, without visible guide or compass! All earthly props seem struck from under thy feet at this moment; but the great Heavenly King only strikes them away to prove His supreme power in bringing His own unto Himself, of guiding His children over the broken stones, safe into the "haven of rest" at last, independent of all earthly power.

Marie has but few hours of self-communing allowed her. In the narrow confines of her restricted life it is but seldom she enjoys the freedom of solitude; and the present moments, though carrying her back through scenes of sad retrospect, are precious to her. To be free from the shrill, fierce voice of Mère Varens and the servile whine of her weak consort, even for an hour, she feels is so much peace and satisfaction gained. She gives free rein to her thoughts, and they take her back to the hour of parting with Sister Ursula, and the holy admonitions she then received. How often, when suffering from the injustice and narrow-minded cruelty of her present guardians, had they recurred to her with vivid force and stilled the tempest of rebellion which raged in her young heart!

Now, in the quiet of her little room, they lulled her sensibilities—so recently refreshed by the administration of kind words and gentle deeds—to peaceful rest, and made her long to live a life of gentleness and purity, even serving Mère Varens with more docility and patience.

As she sits in mental absorption, her work drops upon her lap, her hand involuntarily seeks her neck and unfastens a slender chain concealed within her dress, bringing to view a gold locket engraved on both sides with numerous tracings most delicately designed. This locket is evidently connected with the object of her thoughts, for she presses it to her lips, as she gazes upon it, most fervently, and murmurs the name of the good sister as she does so. It was, indeed, the parting gift received from Sister Ursula's hands the morning of Marie's departure from the hospital.

"This is a relic, my dear child, which you must ever guard and cherish; it is connected in some way with your life, and may hereafter be the means of proving important facts in connection with your future welfare. Let no poverty or ill-fortune ever induce you to part with it." These were the words of admonition which accompanied the gift from Sister Ursula's hand. Marie was too young to comprehend their full importance then; but now, at the age of thirteen, they came back to her mind with strange significance.

What if the locket contained some clue, some secret connected with her birth! Some wonderful revelation which might place her above the authority of the people whom she was serving, and grant her the high privileges of a refined education and the worship of a religion for which she now pined!

Wrapped in these thoughts, she continued to gaze upon the rich tracing twisted into the designs of the monograms "R. W. D." and "M. St. L.," too absorbed to hear the footstep of Mère Varens entering the room behind her. The terrible voice of the old woman was the first warning she had of her presence, and it put her to utter confusion; for during the five years' sojourn with her Marie had followed her instincts in regard to her treasure, and had most carefully guarded it from her peering eyes. Once, during a spell of illness, when she felt that discovery was inevitable, had she hidden it in a dark corner of an old eupboard which was but seldom or never used, where it rested undiscovered for many weeks, being stealthily taken from its hiding place again when the poor child was able once more to resume her daily duties. Thus discovery at this late day was doubly awkward, doubly difficult to explain away; her heart sank within her in dire foreboding, which was realized as soon as formed; for the prompt action of Mère Varens left her no room for doubt or explanation.

"What have you there?" she sharply demanded, holding out her hand for the ornament, while a bad-tempered light began to gleam in her eyes. Mère Varens was a heavy, black-eyed woman of the lower French type, with a square development of jaw and prominent, large teeth; quite the caste of woman one could imagine heading a faction of amazons in the streets of Paris in the dreadful days that were to come, and perpetrating crimes of bloodshed under the banner of "*liberté, égalité, et fraternité*." Surely the woman best calculated to strike terror to the heart of a sensitive child when laboring under the influence of evil passions.

"It is my own locket and chain," faintly and tremblingly replied Marie, endeavoring with nervous hands to refasten the ornament around her neck. A rough hand instantly forestalled her, and gathered the treasure in a ruthless grasp.

"Yours indeed!" was the scornful rejoinder; "where did you get it, wicked child? and by what right have you concealed it from me?"

The instinct of truth was strong in Marie's heart, and she answered promptly, though timidly:

"Sister Ursula gave it to me the day I left the hospital, and bade me guard it sacredly forever." She held out her hand appealingly as she spoke.

"That is false," was the coarse reply. "You could not have concealed it from me these five years; you have come by it in some wrong way, and I shall take charge of it until the rightful owner appears to claim it." At these words the hot blood mounted to Marie's face, and scorching tears sprang to her eyes.

"I will appeal to Sister Ursula to prove the truth of what I tell you," she cried. "She knows all about the locket, and will tell you why she gave it to me."

"Sister Ursula is dead; I thought you knew that." Then noticing the sudden, deathlike pallor which overspread the poor child's face at her words, the woman added a little more humanely, "But the other sisters of the hospital must know something of it, if your tale is true, and I shall just put it under lock and key until I inquire into the matter," and she locked the door of her *armoire* with a snap as she spoke, after carefully depositing the locket and chain within, and dropped the key into her capacious pocket.

Marie was overwhelmed. The loss of her only earthly treasure—one so sacredly guarded for years—just at the moment she heard of her dear, gentle friend's death, both losses so rudely, nay, brutally, forced upon her by Mère Varens completely destroyed her childish equilibrium, and she turned away with a sense of utter desolation. Locking the door of her little room, she threw herself upon her humble bed and gave herself up a prey to agonizing grief. She was not too young to suffer the throes of a great sorrow, and the next half-hour was spent in a bitter realization of her own unfitness to battle against the hand of an uncompromising fate. Her own will seemed as naught; even the voice she vainly attempted to lift in prayer, came forth more feeble than the wail of an infant.

"All souls, even the purest, suffer these crises; it is the most refined metal at last that goes down into the furnace."

For the first time her lesson that day was omitted by Herr Von Hildenberg. The approaching marriage was the occasion of sundry important preparations, and there were daily visits to a lawyer's office, upon business of such delicate and particular nature as to require, always, several hours of private conference between the Professor and Madame Montague before going out together. Marie felt infinitely relieved to hear him tell Mère Varens, in passing the *concierge's* apartment, that he would not be in at the hour of her daily recitation, and she replaced her books upon her little table with the consciousness of being totally unfit to fix her mind upon their contents. She heard Mère Varen's voice calling for her in sharp, shrill tones the next moment, and removing the signs of grief from

her face with hurried hands, she reappeared in her presence, to receive a summons from Mrs. Dulaney.

(To be continued.)

THE FIFTH SUNDAY AFTER EASTER.

I. Cor. xi. 23-26.

It is to be especially noted that St. Paul here says, "For I have received" (more accurately, since it is the aorist, "I did receive," or "I received") "of the Lord." This is a distinct intimation that it was by special revelation that the facts concerning the holy eucharist were made known to him. When and how he does not declare, nor was it necessary. The essential point was that it was given him from the Lord. Had St. Paul acquired this knowledge through men in the way of Christian tradition, he would have written, "for we have received." The point of the use of the first person singular lies in the special character of his own knowledge. He speaks with no less authority behind him than Christ himself. If, therefore, Christ condescended to make known by revelation the truths concerning the institution of the Holy Communion, assuredly its form and right administration cannot be a matter of mere choice and expediency. This shows that it is a sacrament, not a mere ordinance of man's device. "That which I also delivered unto you" signifies that the revelation had been expressly and without change conveyed to them. And this again proves the importance of it.

The revelation thus made is given in the following words of the same verse (the twenty-third) and the two succeeding verses: "That the Lord Jesus, the same night in which he was betrayed." In the original it stands, "in which He was being betrayed." The imperfect is here used to denote that the acts of the betrayal were then going on, and it is clear from the account in the gospels that Christ knew of them at that very moment. The English version adds in italic the word "same." That is implied in the Greek particle, and was no doubt added by the translators to give intensity to the passage. In the Communion Office of the Church it will be observed that this is omitted. That reads, "For in the night in which He was betrayed." "Took bread," that is, took of the bread then before Him on the table.

Verse 24 is full of importance. "When He had given thanks"—(*εὐχαριστήσας*) signifying the blessing and consecration of the bread, as well as the benediction befitting an ordinary meal—"He brake it." These words, descriptive of the action of the Lord, are unquestioned, and seem to require the contested adjective "broken" which follows. If the breaking had been merely for the purpose of distribution, there would have been no occasion to mention it. The breaking was symbolical of the breaking, that is, the wounding, of His body. "And said, Take, eat." These two words are of doubtful authority—Bishop Wordsworth rejects them. They are undoubtedly to be found in St. Matthew's gospel in the account of the institution, and once at least in St. Mark. This accounts for their introduction here. Bishop Wordsworth and others make the words "and said" to be immediately followed by "This is My body which is broken for you." "My" is emphatic, and is expressed so in the original by the place of the genitive "μου." Literally it

reads, "This of *Me* is the body, that in behalf of you being broken." The word "broken" (*κλαμενον*), although disputed, Bishop Wordsworth says ought to be retained; indeed, the meaning is hardly clear without it, and it is of great value as showing the symbolical meaning. Christ's body was not broken in the literal sense of the breaking of any of His bones, or the severing of any part. Again, the imperfect used here, signifying "being broken," implies the sacramental figurative use of the words, "This is My body."

The breaking of the body of the Lord did not take place till afterward, at the Crucifixion. "This do in remembrance of Me" signifies, of course, the performance of the sacramental rite. And this requires participation in the sacrament by all to whom the memory of Christ is truly dear. "In remembrance" signifies much more than the mere act of recalling to the memory of the twelve, who had seen the Lord, their Master's life and words.

The fact that it is made known by revelation to St. Paul, who had never known Him in the flesh, is conclusive here; as also that it is required of the Corinthians, who could not have had that knowledge. Hence, "remembrance" means making memorial of Him, especially of His death on the cross. It is the memorial pleading of His all-sufficient sacrifice.

Verse 25 begins, "After the same manner also, He took the cup when He had supped." Our Communion Office translates more closely, "Likewise, after supper He took the cup." Bengel here adds that the words "when He had supped" show that the Eucharist ought to be separated from any common meal. "Saying, This cup is the new testament in My blood; this do ye, as often as ye drink it, in remembrance of Me."

The new testament is "the new covenant," viz., the covenant of forgiveness and restoration in the blood of Christ. On what grounds, then, dare any portion of the Church mutilate the sacrament by denying the cup to the laity? It is to be noted that the Lord says here, "This is the new testament in My blood"; not this is "My blood" simply. This ought to show in what a spiritual and sacramental sense the words "this is My body" are to be received.

Verse 26 shows in what sense St. Paul received these important words. He says: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." This is to be till the Lord himself cometh, when there will be no need of any memorial of Him, but His bodily presence will supply the place of the memorial. It will be noted that St. Paul says "this bread" and "this cup," which certainly implies no change in the substance. "As often as ye eat this bread" signifies that this is after consecration. The entire language of this place is in harmony with the teaching of our Church in regard to the Holy Eucharist. "Ye do show forth," is something more than a mere figurative representation of the death of the Lord, addressed like a picture to the imagination and eyes of the worshippers. It is a showing forth of it as the memorial addressed to God as well as to man. It is a pleading before Him of the redemptive act of the Lord Jesus, as well as a calling of the same to mind with men. In this connection the very striking passage from the tenth chapter of this same epistle should be studied (I. Cor. x. 2-4). There the Israelites are spoken of as in the

wilderness drinking of the spiritual rock, "which Rock was Christ." There can be no pretext of any transubstantiation in this case. And yet the words are stronger than those employed in the present passage.

THE HOLY COMMUNION.*

BY THE REV. J. I. MOMBERT, D.D.

St. Matthew xxvi. 26-29; St. Mark xiv. 22-25; St. Luke xxii. 19-20; I. Corinthians xi. 23-25.

Four cardinal divisions of thought obtain on the subject of the Lord's Supper among Christians.

I. The doctrine of the Church of Rome, called transubstantiation, imports that by and after consecration of the elements of bread and wine the whole substance of the bread is converted into the substance of the body of Christ, and the whole substance of the wine into the substance of the blood of Christ. While the bread and wine are *substantially* converted, the accidents (such as color, shape, smell, taste, etc.) remain unchanged. Yet is the change not spiritual, but real; the bread and wine are converted into the very body of Christ, which was born of the Virgin Mary and is seated at the right hand of the Father (Cat. Conc. Trid. Cap. IV.).

It may suffice to say here that the term "transubstantiation" was unknown during the first eleven centuries of the Christian era; that the dogma itself was promulgated by the Council of Trent in 1551; that the creed of Pius IV. (1563) declares that the body and blood of Christ, with His soul and divinity, are really, truly, and substantially in the Eucharist; and that there is a conversion of the whole substance of the bread into His body, and of the whole substance of the wine into His blood. This is the authoritative teaching of the Church of Rome, which, on account of its grossness, its manifest and palpable absurdity, and, chiefly on account of its unscripturalness, is justly repudiated and abhorred by this Church.

II. The doctrine of consubstantiation, taught by Luther, differs from the former in the denial of a change in the substance of the elements. The bread remains bread; the wine remains wine; but *with* and by means of the consecrated elements, communicants partake of the true, natural body and blood of Christ. Many Lutherans deny a *corporal* and admit a spiritual presence of Christ in the sacrament. Those who hold the latter view receive a doctrine almost identical with that of the Anglican Communion.

III. We hold that the bread remains bread, and the wine remains wine; that Christ is really and truly present, not carnally or corporally, but spiritually; that communicants, full of faith, really receive Christ in the Lord's Supper; that they receive the bread and wine naturally, the body and blood of Christ spiritually; that as truly as the bread and wine nourish and sustain the body, so truly do the body and blood of Christ nourish and sanctify the soul.

IV. Zwingli taught that the Lord's Supper merely commemorates the death of Christ, and that the elements of bread and wine are mere symbols and tokens to remind us of His body and blood.

These are, in the main, the four grand divisions of thought on this momentous theme, to one or other of which all known modifications may be referred. We turn now to

The Words of the Institution.

1. *The Blessing.*—"Jesus took bread and blessed it." "And He took the cup and gave thanks. The precise form of words in which He blessed and gave thanks have not come down to us. The Lord's Supper is called the Holy Eucharist, or Thanksgiving (for that is the meaning of the Greek word), from His giving thanks. He blessed and gave thanks. The bread remained bread, the wine remained wine; but by blessing and thanksgiving He set them apart to a holy purpose and use. There was no change in quantity, no change in quality, no change in substance, no change in locality, but there was a change in use; common bread and wine were, by blessing and thanksgiving, set apart to a holy use; so that by consecration the common bread became holy, sacramental bread, and the common wine became holy, sacramental wine.

2. *The Declaration.*—Our Lord said, as He broke the bread and gave to the disciples, "Take, eat; this is My body," to which St. Luke adds, "which is given for you," and St. Paul, "which is broken for you." Concerning the cup, St. Matthew and St. Mark deliver the words, "This cup is My blood of the New Testament, which is shed for many"; St. Luke and St. Paul, "This cup is the New Testament in My blood."

Our Lord instituted the sacrament before He was crucified. He sat among the disciples. His sacred Person, both God and Man, was celebrating the Passover with them. He took common bread and common wine, consecrated them to a specific purpose—the purpose of sacramental use—and as He gave them the bread He said, "This is My body"; and as He gave them the wine He said, "This is My blood." Whatever confusion and mystification the glosses and speculations of theologians have thrown into and over the extraordinary transactions of that memorable evening meal, the disciples could not have been mistaken in the matter. To them the voice of the living Christ, present in their midst, told that the bread was His body and the wine His blood. They saw Him before, during, and after the institution, and knew that no change had taken place in His person. To them His declaration could only import in connection with what they heard and saw. This bread is an emblem of His body; this wine is an emblem of His blood—of the body given and broken for them, of the blood shed for many for the remission of sins.

3. *The Command.*—"This do in remembrance of Me." What were they to do? Surely, that which He had done Himself just then. Bless, give thanks; break bread and bless; distribute and eat it in remembrance of Him; pour out wine and give thanks; distribute and drink in remembrance of Him. That they were to do, and nothing else. They were neither commanded to make His body nor to sacrifice it. Our Lord was present, alive, when He gave the command; He neither made Himself at the time, nor did He offer up Himself then and there a sacrifice. Not at the Paschal Supper, but on the next morning He made His one sacrifice of Himself, once offered. The command imports not more, not less than what our Lord had done, and it was to be done in remembrance of Him. In this respect the Lord's Supper, or the Holy Eucharist, is a memorial of our Lord, and a memorial of His sacrifice.

A true and just conception of the sacrament, however, requires us to consider the

passage in St. John vi., where our Lord calls Himself the Bread of Life, and makes these wonderful statements: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. . . . My flesh is meat indeed, and My blood is drink indeed. . . . As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." In this wonderful saying of deep, mysterious import Christ is pleased to join those who believe in Him, by an incomprehensible and ineffable union, to Himself, so that they become one with Him, and He with them; that they dwell in Him, and He in them; and that as He liveth by the Father, so they live by Him: We are not only warranted, but, I humbly submit, bound to connect that saying with the institution of the Holy Eucharist, and to infer from it the blessed assurance and precious consolation that, in virtue of such an ineffable and intimate union with our glorified Redeemer, He nourishes and sustains our spiritual life; His might strengthens and upholds our weakness; His life, in brief, enables us to live. The means of this union is faith; and if, full of faith, we commemorate the Lord's death in the holy sacrament, we spiritually feed upon the body and blood of Christ, and enjoy all the benefits of that ineffable union and communion. The juxtaposition of the sentiments of Calvin and Hooker require no apology. Says the former: "If any ask me concerning the mode, I am not ashamed to confess the mystery to be more sublime than my intellect can grasp, or than words can tell; or, that I may speak more openly, I essay rather than understand. Therefore, here I embrace without controversy the truth of God, in which I may safely acquiesce. He pronounces His flesh the food of my soul, His blood my drink. I offer my soul to be fed with such aliments. In His sacred feast He bids me, under the symbols of bread and wine, to take His body and blood, to eat and to drink. I doubt not but that He really offers, and that I receive."* "What these elements are in themselves," says Hooker, "it skilleth not. It is enough that unto me that take them they are the body and blood of Christ. His promise in witness hereof sufficeth. His Word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant? But, O my God, Thou art true; O my soul, thou art happy."†

The opinion on this momentous and sublime mystery, which most impartially reflects the sentiments of the most famous divines in the purest ages of the Church, and of the most eminent writers of the Anglican communion, embodied and taught in our Office, Catechism, and Articles, makes the Holy Communion a commemorative service and a eucharistic sacrifice. On the last point a word remains to be said.

The Church holds firmly and clearly teaches that the Holy Communion commemorates the offering of Christ on Calvary, once made, as a full and perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and that there is none other satisfaction for sin but that alone.

In ordinary speech a sacrifice means the slaying of a victim, if the sacrifice is of a living victim. In this sense Christ is our Victim and Sacrifice, and the cross the altar

on which He was slain. Such a sacrifice the Lord's Supper cannot be, although the Romish mass pretends to be such. Yet there are unbloody sacrifices, and in that light we may regard the sacrament. We offer and present the gifts of bread and wine as memorials of Christ's sacrifice; we offer the sacrifice of prayer and praise; and we offer and present ourselves, our souls and bodies, as a living sacrifice to the Lord. So we understand the early fathers to teach; so testify the reformers, *e. g.*, Ridley: "The whole substance of our sacrifice which is frequented of the Church in the Lord's Supper consisteth in prayers, praise, and giving of thanks, and in remembering and showing forth of that sacrifice upon the altar of the cross." "In the Holy Eucharist," says Bishop Bull, "we set before God bread and wine, as figures or images of the precious blood of Christ shed for us, and of His precious body; and plead to God the merit of His Son's sacrifice, once offered on the cross for us sinners, and in this sacrament represented, beseeching Him, for the sake thereof, to bestow His heavenly blessing on us."

We believe that Holy Scripture teaches, and the most trusty divines in all ages of the Church expound, that the sacrament of the Lord's Supper presents two sides: the one from God manward, in that He feeds us with the spiritual body and blood of His dear Son; the other from man Godward, in that we offer to Him the sacrifice of praise and thanksgiving, and of ourselves as a reasonable and living sacrifice.

And as, according to St. Paul, in the Lord's Supper we "show forth the Lord's death until He come," that sacrament is, to all devout and faithful communicants, a continual remembrance of His death, wherein they not only recall the infinite mercy of God in providing their salvation, but plead the all-sufficient efficacy of the one sacrifice of their Lord as a means of grace and inexhaustible source of gratitude.

THE SANCTIFICATION OF OUR NATURE.

BY A. S. C.

That this is to be effected by the operation of the Holy Ghost, by means of the word of God and the sacraments of the Church, is understood by all who deserve the Christian name. But what we ourselves have to do in the matter is not so easily determined. Some would put us upon many hours of prayer each day; some offer us volumes of prescribed meditations and other forms of spiritual exercise; some would send us to the confessional, Romish or Methodist; others to frequent meetings for prayer and exhortation; others, again, insist upon our studying deeply their precise systems of theology, till we know every in and out of the whole scheme and process of our redemption.

Now, duly keeping in mind the caution, *ne quid nimis* (not too much of anything), and considering that no devices of men are necessarily of Divine wisdom; allowing also for diversities of temperament and habit, one may well ask, Is there not danger of setting up too much machinery of our own?

Take, for example, the protracted exercises which some have prescribed to fit one for a proper approach to the Lord's Table: is there not danger of thus distracting the attention and so busying the thoughts that the real

* Calvin, "Instit.," IV., 17, 32.

† Hooker, "Ecc. Pol.," V., 66, 21.

things to be brought to mind may be almost lost sight of? To most minds these exercises, I mean as often set down, appear as a task; and, if accepted as such, are likely to be gone through with almost mechanically, and to no real profit at all. Some, indeed, may be thus edified; but, for the most, I cannot but think they are little less than a mill-stone hung upon the neck of their devotions.

Then, in the matter of self-examination, it seems to me that very unwise methods have frequently been set forth.

One consideration here due is seldom, perhaps, taken up, *i. e.*, that by direct self-inspection we all but inevitably drive away any sentiment or feeling for which we may be looking in our souls. For example: suppose it possible for a good man to ask, *Do I love my wife and children?* Let him now attempt to look into his heart, and see if he can find there the affection sought. Why, the very act of looking for it must, at the moment, thrust out *all* feeling, and so leave a kind of blank where he looks for the sentiment in question.

So, on the higher ground of religious feeling, let me ask (and that with a fear lest the answer should place me among unpardoned sinners), *Do I love God?* Let me, then, look within, and try to see. As above said, the very act, by the unbending laws of our mental constitution, drives away the emotion, even if it were there the moment before. All seems blank there, just where I am anxious to find the noblest affection of my existence. Then I may fall into the most uncomfortable state of doubt; and this will render the love in question, as a sensible affection, more impossible still. Let one persevere in this exercise, and the result may be a morbid state of mind, which is about as pure misery as men are capable of.

There is a like folly, not quite unknown, in regard to bodily health.

With digestion impaired, and some care in diet and other regimen required, one may get into the way of watching symptoms and cherishing anxiety about internal conditions, till time and strength are severely taxed in self-inspection, and in petty contrivances and practices for the removal of the ills experienced.

The remedy for all this is such diet as a good physician would prescribe—proper exercise and regular employment in some useful way.

The anxious study of symptoms, the continual looking in upon one's physical state, is little better than a scientific mode of enhancing all the evils thus combated.

For spiritual health and strength, while the common forms of devotion are to be moderately used, *the better way is a more vigorous practice of all the duties which God requires of us.* There should be more life, so much that we need not have to employ a microscope to discover its actual workings or determine its character. Let us fancy a Paul or a John (the divine) sitting down day after day and asking himself, *Do I love God? Do I believe in the Lord Jesus Christ? Am I "heartily sorry" for my sins? Am I willing to obey the Gospel of my Saviour?*

There may be good people who ought to ask these questions very carefully; but the degree of Christian life that every one should attain cannot leave it necessary to spend much time or cherish much anxiety about the answer to them. With a conscious determination to do all that the law of God

or the Gospel of His Son requires, and the steady practice of all that *seems to us* our duty, it cannot be very difficult to judge that we truly love God, truly fear Him, and heartily obey the Gospel of Christ. Deficiencies in all these things we may still have to lament: but whether we are on the Lord's side, or that of "sin, the world, and the devil," we ought to know, and, I think, may know, better by an almost unconscious sense of these things than by any careful study of the morbid anatomy of the soul.

BE THOU MINE.

BY NELSON AYRES.

Thine forever, ever Thine!
Jesus, Saviour, hear my vow:
Thine I pledge me here and now—
Oh, forever be Thou mine!

All of earth would I resign—
Earthly loves and earthly joys,
Earth's ambitions, earth's vain toys—
So forever Thou be mine.

From my heart these chains untwine;
Bind it fast with cords of love;
Draw me toward Thy throne above—
Be, my Lord, forever mine.

Worldly, cold, my soul doth pine
For forbidden joys below:
Teach me holier joys to know,
And forever be Thou mine.

CHURCH WORK IN AND NEAR LABRADOR.*

Newfoundland is aptly described as "a rough shore, with no interior." In area it is equal to Ireland, but the inhabitants all live near the coast, many of them on small islands, and little is known of the interior excepting that it abounds in bogs and rocks. The island has no roads except in the vicinity of St John's, the capital; and no highway but that of water in summer and ice during the long winter. The shore is broken up into coves, creeks, and lanes of water, called "tickles," and so great is the difficulty of getting from one point to another that people living but a few miles apart have been found as unlike each other as though they were different nations.

There were English people, and clergy, too, on the island as early as 1704; and when, in 1787, the diocese of Nova Scotia was formed, Newfoundland was made part of the same. Forty years more, however, passed away before the Bishop of Nova Scotia found means to visit it. Finally, in 1839, Bishop Spencer became the first Bishop of Newfoundland, and the Bermudas were added to his charge. Four years later he was translated to the See of Jamaica, and, in a paper prepared for the assistance of the mother Church in providing another bishop for Newfoundland, he wrote:

"The missionary in Newfoundland has certainly greater hardships to endure and more difficult obstacles to surmount than those which await the messenger of the Gospel in New Zealand or India, or perhaps any field of Christian labor yet opened to the known world. He must have strength of constitution to support him under a climate as rigorous as that of Iceland; a stomach insensible to the attacks of sea-sickness; pedestrian powers be-

yond those of an Irish gossoon, and an ability to rest occasionally on the bed of a fisherman or the hard boards in a woodman's tilt."

Without unnecessary delay the Rev. Edward Feild was appointed the second Bishop of Newfoundland. Mr. Feild belonged to an old family in Worcester, where he was born in 1801. He was a Rugby boy, an Oxford graduate, then fellow and tutor in his college, and, as curate of Kidlington and rector of English Bicknor, had shown himself a man of earnestness and power. He was consecrated in the chapel of Lambeth Palace, April 28th, 1844, and sailed from Liverpool on the 4th of June. Before he left England, through the liberality of the rector of Leigh in Essex, now the venerated Primus of the Scottish Church, a ship of fifty-six tons, called the "Hawk," was purchased to be the Church ship of his diocese. This was a most necessary equipment for his work, since it was only by ship that he could make his visitations. The "Hawk" was not ready for use at the time Bishop Feild set forth for his diocese, and while the vessel remained in the Thames the Bishop of London visited it and dedicated it. She reached Newfoundland in the spring of 1847, bringing the bishop helpers in his work, and a strong arm in herself, though, as he said, "the little bird had been sadly beaten and battered."

The September following his consecration the bishop, writing of the furnishing of the house at St. John's that was to be the residence for himself, chaplain, schoolmaster, two catechists, and two students, says: "I have bought nothing new but of plain deal, and have no curtains in the house; no looking-glasses, except little hand-mirrors stuck against the walls; no carpets upstairs."

It was not until 1847 that the bishop was in Newfoundland in the winter, and then he writes to a friend in England: "During the heavy gales of last week people were afraid to put their faces out of their dwellings, and the Newfoundland 'barber' was never so severe. . . . In my own drawing-room during the night the thermometer fell to 3° below zero, and the water has frozen on the table while we were dining." Once this winter he was frost-burnt on the cheek, but the plague-spot soon disappeared when rubbed with snow.

Not until the bishop had spent some months in the Bermudas and returned to St. John's did he learn the full extent of his diocese. Labrador was not mentioned in his commission, but he was entreated to send a clergyman there, and, after due consideration, he accepted that shore of icebergs and barren rocks as part of his see, since it belonged to the civil government of Newfoundland, and if any bishop was to care for it, the Bishop of Newfoundland must be the man. On the 6th of July, 1848, he set off in the Church ship for a four months' cruise, hoping to visit this region. He stopped to spend a Sunday at Harbor Briton, where he was welcomed by the Rev. Jacob Mountain, who had come from England in the "Hawk" the previous year, giving up a home of comfort and refinement to minister to these poor fisher-folk. The bishop now took him on board the ship, that he might visit a part of his parish ninety miles distant.

Forteau was the first place in Labrador the bishop visited, and he believed that no bishop was ever there before. Service was held in a store. There was a large congregation, but not a single person prepared to communicate.

* The material for this paper was obtained from the "Life of Bishop Feild," written by the Rev. H. W. Tucker, Assistant-Secretary to the S. P. G. in Foreign Parts. London: W. Wells Gardner, Paternoster Buildings. 1877.

Many, however, were baptized, "and several couples, who had been married by 'public attestation,' now received the Church's blessing on their union. At Cape Charles a couple were married who had been united years before by a Roman Catholic servant, who read the service out of the Prayer Book." At St. Francis Harbor the bishop was entertained by a merchant's agent, Mr. Saunders, who, after living twenty-one years at the place, had just brought out his bride, "the first lady who ever visited the coast, and the only woman who has come from England to dwell in the Labrador." She had brought a piano, too, which was almost as great a novelty as the lady herself, who had been tenderly reared, and was a refined, cultivated person. Mr. and Mrs. Saunders were very desirous to have a church, pastor, and school. As an adverse wind made it impossible for the bishop to go farther north in the "Hawk," he left the Church ship, went on in a craft used for conveying fish from one harbor to another, and in this way visited another harbor, or "tickle," where he was again received by an agent. He then returned to St. John's, bitterly grieving that he had not accomplished a visit to the Bay of Islands on the west coast of Newfoundland.

The succeeding year, after a visit to the Bermudas, the bishop circumnavigated the whole of Newfoundland, and visited much of the Labrador coast. He took with him from St. John's a young deacon, the Rev. Mr. Gifford, who was to be the first resident clergyman in "melancholy Labrador." The Bay of Islands was reached in this cruise, and the bishop rowed nine miles in the ship's boat to see a patriarch, ninety years of age, very feeble in body, but clear in mind. "This is, I believe," says the bishop, "the second time only in seventy years that he has seen a clergyman, and in all probability this is the last time he will ever behold one." At Forteau Mr. Gifford was left to begin his pastoral labors, with no prospect of seeing a friend, or even receiving a letter, for nearly a year. Arrangements were made for him to live in a fisherman's house, taking his meals in the kitchen, the common apartment, and having only fish and other Labrador fare. The fisherman was prevailed upon to put a partition across his sleeping-room, and let Mr. Gifford have one side of the room, while he and his wife occupied the other. The bishop felt much emotion as he saw this young deacon with his carpet-bag rowed to the land, or, as the sailors expressed it, "shoving the gentleman on shore," and standing there alone with his eyes fixed upon the good Church ship as she departed on her course.

The bishop went this summer to Blanc Sablon, near Forteau, in Labrador, and "I saw," he says, "for the first time the end, or one end, of my diocese. Here the government of Newfoundland is divided from that of Canada by a small stream, and that stream is the Rubicon, which I may not, and happily have no temptation, to pass. Brother Montreal has no reason to fear that I shall be forward to thrust my sickle into his harvest." While carefully visiting at this time the Labrador coast, harbor by harbor, the bishop was cordially welcomed again at St. Francis Harbor, and Mr. and Mrs. Saunders were rejoiced to have their infant baptized. Two Esquimaux boys were christened at the same time; plans were adopted for building a wooden church, and the bishop felt truly refreshed in spirit. The next summer he was further cheered by

the arrival of a clergyman for St. Francis Harbor. This was the Rev. H. P. Disney, who had given up a living in Ireland for the hard missionary work. Mr. Disney spent one week in St. John's, and then set off in good spirits for his post, making the second clergyman in Labrador.

When, in 1853, the bishop sailed out from St. John's, purposing to make a thorough visitation of Labrador, he was accompanied by the Rev. Mr. Hutchinson, who had quitted a pleasant parsonage in West Malvern, and was to be stationed at Battle Harbor in Labrador. Favoring winds brought them soon to Forteau, where, four years before, the Rev. Mr. Gifford had been left, a deacon, and utterly alone. His condition was greatly changed. He was no longer a lodger in a fisherman's house, but occupied a modest mission-house. His wife and sister had come to live with him, and a promising child had been born to brighten the abode. The next day the bishop began the circuit of Mr. Gifford's mission, which extended eighty miles in a straight line, or double that distance by sea; and, before he left the place, he could congratulate the people that their minister was now in priest's orders, that the children among them had been baptized, the parents confirmed, and that the foundations of a chapel had been laid.

Upon reaching St. Francis Harbor, the bishop had the happiness of consecrating the little church which had been planned at one of his previous visits. The name of St. John the Baptist was given it, "partly to show its connection with and dependence on the Church in Newfoundland, and partly to show that he who preaches and ministers here must come in the spirit of the holy Baptist, content to live in a wilderness and on food almost as simple and natural."

All plants are precious in Labrador. Wild flowers are found here, berries, and some vegetables. At Mr. Saunders's house there was a garden "of greens, turnips, radishes, and," adds the bishop, "*voilà tout*." Some further idea of the scenery is given by what the bishop writes at this time:

"In a walk over Caribou Island, the only tree or shrub we passed or saw rising three inches from the ground was a small mountain ash, which had taken advantage of a sheltered nook in the side of the hill quite protected from all northerly winds, and had contrived to shoot up some three feet high. Still there are

———'Earth and sky,
And some flowers to bloom and die'

which the poet of the 'Christian Year' reminds us may suffice to infuse 'lowly thoughts.'

When the time came to induct Mr. Hutchinson into his parsonage at Battle Harbor, the bishop wished that he and his companions should be entertained at the house—partly that he might discover what conveniences the domicile possessed. Only two tea-cups were forthcoming, and both were cracked, but this deficiency was supplied from the Church ship. As it was late when the party sat down for their repast, it became apparent that there were no candles, and, when dips had been obtained from a store, there were no snuffers. They had, however, a very happy evening, and Mr. Hutchinson was left asleep in his new home when the rest of the party returned to the ship.

After this visitation of Labrador the bishop's work went steadily on in other parts of his diocese with mingled joy and trouble. In

June, 1856, he received the painful tidings that one of his small band of missionaries, the Rev. Mr. Boland, had been caught in a drift and frozen to death. This event took place in March, but the sad news was three months in getting from St. George's Bay to St. John's. At this time, truly, sorrow upon sorrow befel the good bishop. The Rev. Jacob Mountain has been already mentioned. He was a holy man, intensely devoted to his work. The bishop was deeply attached to him, and liked to call him the *Mons Sacer*. This year a fever raged like an epidemic at St. John's, and Mr. Mountain, who had taken charge of the cathedral church, devoted himself to the sick, especially to the nursing of a man-servant. Finally he took the disease himself, and sank under it, nursed throughout the last of his illness by his faithful friend and bishop. The health of Mr. Gifford, the Forteau missionary, had given way, and he had reached Quebec on his way to England, when, hearing of these sorrows, he manfully returned to cheer and help the chief pastor. About the same time the bishop wrote of the clergyman whom we saw inducted into his parsonage at Battle Harbor:

"Good Mr. Hutchinson has just been brought from his barren rock on the Labrador by the man-of-war steamer 'Argus,' after three years' separation from his brethren and friends. In all that time he has neither tasted nor seen fresh beef. He was very much debilitated when taken on board, but he is recovering health, strength, and spirits, and hopes to return in about ten days to his poor place and people."

When the bishop set sail from St. John's, in the summer of 1857, he took with him a young deacon, the Rev. W. W. Le Gallais, who had been trained under Mr. Mountain, and expected to be stationed at some needy harbor in the course of the cruise. Mr. Gallais was in the end sent to Channel, a place where Mr. Boland had served for a time, and labored here most faithfully for twelve years. Then, on a call of sickness, he set forth in an open boat for the Isle aux Morts, and the upturned boat was washed ashore, giving the only tidings of the manner in which this missionary met his death. During the cruise of 1857 the bishop confirmed some Esquimaux in Labrador, and consecrated two churches on that coast.

In the summer of 1859 the bishop, while on his way to Labrador, visited White Bay, on what is called the French shore of Newfoundland. The people of this remote region had never before been visited by a clergyman, and no Church service had ever been held there. The Rev. Mr. Johnson, who accompanied the bishop, baptized and received into the Church one hundred and forty persons, varying in age from about seventy years to a few weeks, and married twelve couples, many of whom had been living for years as man and wife. In one instance he received into the Church a family of eight children—the eldest of a daughter eighteen years old—and then married the parents. When, in one case, he asked in public, "By whom was this child baptized?" the answer was, "By one Joseph Bird, and a fine reader he was." This Bird was a servant in a fisherman's family, but, possessing the rare accomplishment of reading readily, had been employed to baptize many of the children of the region. Some persons had been baptized by a woman who was able to read.

When the Church ship reached Forteau, the bishop was able to leave a missionary

there as successor to Mr. Gifford, whose ten years' work in Labrador had made him such a victim to rheumatism that he sought relief by removal to another climate. He was, a few years since, and perhaps is still, at Dunedin, in New Zealand. After quitting Forteau, as the Bishop was trying to get into the Bay of Islands to spend Sunday, he says:

"At two o'clock, hearing the rudder, which was making a great noise, I went on deck, and found the helmsman had been obliged to leave the wheel to assist in tacking; and in nothing but a night-shirt and night-cap, without shoes or slippers, I supplied his place till the vessel had come round."

In 1860 the bishop was gratified by a visit from the Prince of Wales, who went into the cathedral-church, presented it with a Bible, and, at his own desire, went with his suite into the episcopal residence. The bishop supposed it was the first time the young prince had ever entered a wooden house. Shortly after this visit from royalty, it is amusing to find the bishop at the mission of Burin, where "we are living," he says, "in missionary style; no servant except our little boy (for servants in out-harbors are almost as hard to find as clergymen); we each make our own beds and keep in order our separate rooms, and all take a share in the cooking department, and our united endeavors sometimes fail in making the kettle boil for breakfast. Also, fresh meat is not to be had, so we console ourselves by thinking that if we had a joint we should not know how to cook it."

The bishop was at Battle Harbor in July, 1861, and able to *boast* that he had on board the Church ship "the Rev. Mr. Hutchinson, who, after being exposed to great labor and many hardships and privations, summer and winter, for eight years, on the bleak shores of Labrador, is now with me visiting the different harbors and settlements in his mission, in better health and spirits than I ever before saw him, and is quite willing, more than willing, to remain here another winter." It may be mentioned here that Mr. Hutchinson died at the mission of Topsail, in Newfoundland, in the autumn of 1876.

While at Labrador this summer the bishop was greatly pleased at meeting the Bishop of Quebec near the spot where their respective dioceses joined, and they had the Holy Communion service together in the little church at Forteau. When Bishop Feild sailed from Labrador this summer, he left five churches and two parsonages, where, at the time of the beginning of his episcopate, no clergyman's voice was heard. But still, as always, his cry was for "men! men!" and in the autumn of 1863 his heart was cheered by the offer of an experienced clergyman, the Rev. R. Temple, to undertake a mission in White Bay, with no support except such as the people would give him. The next summer Mr. Temple was zealously at work in that destitute region, where "one Joseph Bird" was formerly baptizer. The people were all fisher-folk, and most of them of the poorest sort. They lived in different and distant harbors, along one hundred and twenty miles of coast, and Mr. Temple's pastoral work consisted in going from one harbor to another, spending a week or ten days in each, lodging in a fisherman's hut.

As early in 1865 as sailing was practicable, the bishop was able to send another clergyman to the mission at Forteau, which had been vacant through the winter; and, at Battle Harbor, he consecrated a new church this

year. We do not hear of bells in the Labrador churches. In Newfoundland the church-going bell is not entirely unknown; but it is customary there to summon people to church by means of a flag, which is hoisted an hour before service, half-masted half an hour later, and struck when service begins.

In 1864 the Rev. J. B. Kelly came to assist the bishop, and three years later Mr. Kelly became coadjutor-bishop. He was consecrated in England, and was the junior-bishop present at the Lambeth Conference, held the month following that of his consecration. The same year Bishop Feild, at the age of sixty-six years, was married to the widow of the Rev. Jacob Mountain, and was thus enabled to say that he was "blessed with a coadjutor and coadjutrix both perfect in their kind." While the bishop was on his visitation this summer of 1867, he stopped at Shallow Bay, on the west coast of Newfoundland, and at the fisherman's house in which he preached "an English gentleman was residing, who, having come to the country to collect specimens of interest to naturalists, had unfortunately been so severely frost-burnt, from getting water in his boot in the month of February, that he had lost all the toes of one foot, and had been laid up ever since; he was then unable to move without a crutch. This trial turned out to the advantage of the poor people among whom he dwelt during the six months of his confinement, as he kindly read the prayers of the Church and a sermon in the house every Sunday."

This year the fisheries were deficient everywhere excepting in Labrador. The fishermen of that coast were returning to their homes with large supplies, and anticipating a winter of comfort, when, on the 9th of October, a fearful hurricane overwhelmed them, causing much loss of life as well as great poverty. The government sent steamers to take the survivors off from the islands on which they had taken refuge, and gave out supplies of food and clothing to the impoverished.

In the spring of 1869 the bishop regretfully consented to the sale of the old but beloved "Hawk," which was too far worn out to continue a suitable Church ship; and a vessel to take her place, called the "Star," was built in Nova Scotia, chiefly by means of offerings from friends of missions in England. In July the coadjutor-bishop sailed from St. John's in the "Star" to visit White Bay and the Labrador stations. At the time of his departure Bishop Feild addressed the company in the cabin in a few touching words, "expressive of the deep interest with which he saw the continuance, by another bishop in a new ship, of the labors which he had so long and, by God's providence, so happily carried on in the well-known 'Hawk.'" The "Star" did good service in this cruise, and was safely moored again at St. John's before winter. The next summer the coadjutor-bishop made a long visitation, and for five weeks supplied the mission at Battle Harbor, which was again vacant; but the following year his visitation came to an untimely and disastrous end, for the "Star" was wrecked and the lives of the bishop and crew only saved by great efforts.

As the "Star" was only insured for about half her value, the loss was heavy, and the cause of anxiety about the continuance of visitations by sea. But in 1872, the year in which Bishop Feild reached the age of three-score years and ten, Lieut. Curling, who, as an officer of the Royal Engineers, had served

in the Bermudas, and there became acquainted with the labors of Bishop Feild, navigated his own yacht, the "Lavrock," across the Atlantic, and made her an offering to Christ and His Church.

"What a noble gift that was!" wrote the bishop. "A yacht, with every item and article required for a Church ship, even to surplices for the chaplain, communion-table and plate, etc. And given all so modestly and cheerfully!"

And the donor of this noble gift, shortly after the Day of Intercession for Missions in 1872, offered *himself* for missionary work in Newfoundland, desiring to be sent to some post that it had been found particularly difficult to fill. As soon as ordained to the diaconate, he was stationed at the Bay of Islands, an immense district, and one for which the Society for the Propagation of the Gospel did not make provision. In 1873 the "old bishop," as Bishop Feild was now called, was again afloat, and on a visitation to a vacant mission on the "barren coast of Labrador." He mourned that there was no missionary there, but he says: "The voyage itself is not unpleasant, barring fogs and icebergs, of which latter there is this summer an unusually large number near the coast."

In the spring of 1875 the bishop had the grief of losing a young schoolmaster who had come out from England, and who, it was hoped, would soon be in deacon's orders. Ignorant of the dangers of the climate, he undertook to walk five or six miles in a snow-storm, and perished on the way. The succeeding autumn the Bishop, whose health was now seriously impaired, sailed for Bermuda, and there, on the 8th of June, 1876, after an episcopate of thirty-two years, he received the Master's call to rest from his labors. Bishop Kelly succeeded him as Bishop of Newfoundland, but is now on the "retired list," and the fourth Bishop of Newfoundland is the Rev. Llewellyn Jones, D.D.

THE LAST WORDS OF OUR LORD.

The last words of a great man, the last words of a saint, the last words of a beloved friend are deservedly treasured up in the memory of nations, churches, and families as a Holy legacy, and often a watchword for future guidance. Of what force must not those be which were spoken by our dying Saviour, the most perfect among men, the archetype of saints, the most faithful of friends? "Father, into Thy hands I commend My Spirit." They were the last expression of His human will, and with them closes the book of the Passion. The after-words of the risen Lord bear a very different stamp; they were uttered for world-wide purposes, for the building up of the infant Church, and the strengthening of the faith of her leaders. But His words on the cross have a pathos of their own for us; they touch us more personally, for can we not always understand a thing more deeply when we can weep over it? While overwhelmed with earthly suffering we feel as if He belonged to us more exclusively, for we are at home in affliction, but *He* a glorious wanderer for a time only among griefs that are foreign to Him. We feel as if, with humble but daring love, we had a right to offer sympathy to the Heavenly Lord who has stooped so low as to become a guest in our land of sorrows. We know each landmark of our weary, native region, and we follow Him, as He reaches

them, over each separate grief. For thirty-three years He has belonged to us as one of our race and kindred, and when we come to the threshold of His risen life, we cannot help grieving because we are about to lose our Great Companion. His last words embody the meaning of His whole life—obedience to the will of God, conformity with the Divine plan. They tell of a deed accomplished, a trust fulfilled. Because He was man, we can enter into even this high meaning; but what mind can see into the depths of the consciousness of His Eternal Father, when those last words announced to Him that the plan of redemption was achieved? Doubtless, when those words were heard in heaven, the angels must have veiled their faces, and some unimaginable act of adoration and thanksgiving must have gone forth; but even they cannot have seen one breath stirring the changeless rest of the Godhead, one ripple on the ocean of Omnipotence. And yet, the moment was a greater one than the first Sabbath after the creation.

The last words of our Blessed Lord were a formula of sacrifice, inasmuch as they were the official accompaniment of an oblation unique in itself; and also a formula of coronation, inasmuch as they formally restored a lost kingdom to God. Christ, as it were, gives up His credentials, and, like a victorious general, hands the conquered sovereignty back to the power in whose name He was sent. What an awful interchange is suggested to our minds between the First and Second Persons of the Most Holy Trinity! the Sacred Humanity offering to the Father a gift which, except through this atonement, would have been lost to His love, and the Father making the Sacred Humanity the everlasting steward of these new treasures!

But the last words of the Saviour have also a special lesson to teach us. They were a Divine model of the attitude in which He who uttered them wished that we should stand toward death. His death is to be the eternal pattern of our own. We must meet the great messenger as He met him, and speak to him as He did. It is surely not forbidden to the reverent Christian to think that death was a relief to the human nature of the Lord. There is a large class of souls who find solace in such a belief. To many, death is like sleep to the weary—like peace to the persecuted; and to such that would be a bright theory which should allow them to fancy that in the instant of dissolution a heavenly vision broke the darkness around the dying Saviour, and that heavenly songs sounded in His ears, as an earnest of the glory into which He was on the point of entering. We are not told that the spiritual desolation which He expressed by the cry of "Father, Father, why hast Thou forsaken me?" lasted until the actual moment of death. There is no reason why we may not believe that Christ learned through His human experience what freedom from the body is to the enraptured saints. A sense of blessed independence and of unearthly peace may have taught Him the delights of that shadow-land whose radiance we so often see in the faces of the lately dead.

To other souls the keenest pang in death is that of parting from those whom they have dearly loved in life. Such was also one of the additional sorrows of our Lord on the cross. His few words to His mother and His disciples teach us thoughtfulness for others and resignation for ourselves. Mary and John

stood where they could not minister to their Lord, and here, too, was a separate trial to the dying Saviour, as well as to His two best-beloved creatures. It is one which comes home to us all. We know the bitterness implied in the sense of helplessness which comes over us as we watch by a death-bed. It breaks our heart to be unable to share our friend's burden as we have done, perchance, through the greater part of our lives, and we know that he too is striving, but in vain, to give us some sign of answering love from behind that veil of physical unconsciousness in which the soul refuses to believe; for it is surely an unchristian theory that the nearer the spirit draws to eternity, the dimmer should its perception of spiritual things become. We have personally known the comfort of a belief the very opposite to this, and there are few among us who cannot, from their heart, say the same. What seems bodily unconsciousness is no doubt spiritual illumination; the hovering spirit holds its breath that it may lose nothing of the sights and sounds of heaven which are just disclosing themselves to it, and we call that blessed and painless trance unconsciousness. If the pain of being unable to minister to their God and Master was cleaving the hearts of Mary and John, so also was the spiritual comfort of being united to Him in thought and intention bearing them up in their great grief.

We could not imagine Jesus dying, otherwise than with a prayer on His lips, and in death, as well as in every act of life, the Christian has but one model. Prayer is the appointed road to heaven: the "prayer of faith." It had been the habit of our Lord's human life; it was the natural expression of His feelings in the hour of death. If we live like Him, we shall be ready at any moment to die like Him, for He has shown us the way. He has carried a light for us through the dark valley; He has, by the word of His cross, sweetened the bitterness of death, as the bitter waters of Marah were sweetened by the tree which God bade Moses cast into them. Every pang of death has been tasted by Him beforehand, and for each one He has left the Divine remedy of His example. How, then, can we miss our footing?

DISTRICT VISITING.

Words of Help for Helpers.

BY C. R.

One of the most wearing duties of a parish clergyman is the visiting of the sick and poor. District visiting by the ladies of the congregation is generally, after a few years' trial, found to be a failure. Upon a clergyman's first entrance into a parish, ladies will not be found wanting to offer their assistance in church work. He selects those who appear to be the most active and energetic. By and by troubles and misunderstandings arise. The poor and sick are neglected. Some of the visitors are without tact, some without sympathy, some in delicate health, some prevented by home cares; and the poor minister, not knowing on whom to depend, finds it necessary to take the care of the poor entirely on his own shoulders. Now, why is this so? As I sincerely believe, in nine cases out of ten, from a want of single-heartedness. The ladies undertake these duties from different motives. Some from a wish to be, or to do

good; some to be looked upon as active and efficient members; some from affection for the pastor, and a natural desire to help and please him; but only one motive can keep one steadfast and faithful in this work, viz., *the love of Christ and of Christ's poor.* Now, why do Church people visit the poor? To bring a little relief to their bodies, and a little comfort to their minds and souls. Entire self-abnegation is the first requisite to successful visiting. What I mean by successful visiting is when you have the faculty of winning their affections, when they are evidently glad to see you, and, with tears in their eyes, or broad smiles upon their poor, rough, dirty, ignorant faces, clasp your hand in theirs and ask you to come again very soon.

This is sowing the seed; we must not look to see the ripening fruit. Our children may, perhaps, do that. You must sit still and listen, not with patience, but with kind interest to their endless talk about themselves, their sufferings and woes. God knows, they have enough to bear; you can afford to spend a few moments in listening to them. You must not expect civility, or refinement, or forbearance, or gratitude, or neatness, or cleanliness. Put yourself in their place. Fairly consider all things. Would you or I do any better? I think not. You must never advise. After years of close friendship with a poor woman, you may suggest. It will not give offense. Unless you have quick, warm, tender sympathies, all efforts will be useless. Unless you love and pity them from the very bottom of your heart, they will not love you. You must not shrink from personal contact.

Our Blessed Saviour *ouched* the outcast and the leper. Think of Him, and your feelings of disgust will be ashamed and slink away.

Poor people, filthy, squalid, wretched, are morbidly sensitive. In many things like brutes, in this they are intensely, painfully human. Beware of hurting their feelings. If they abuse you, as they sometimes will, leave quietly; do not think of being vexed. Poor, poor souls! without heart or hope or understanding!

The next time you visit them (and let it be soon), take some trifling present, speak gently, and smile brightly. They will not abuse you again. Love, honor, respect the poor.

Love them, for they are human: they are people; they are your brothers. Honor them: they are made in the image of God. Respect them, for whom Christ died.

Never put off going to see them. Hunger, cold, and nakedness, sickness and death, don't put off their visits. Go when you promise to, for the wolf is at the door! Do not go at inconvenient times, or on busy days—for instance, Monday or Saturday mornings.

Be systematic, as you would in any other undertaking. Appoint certain days, or hours, to be at home to receive and attend to the poor, and then be sure to stay at home—give them not the fatigue and trouble of coming over and over again, shoeless and weary, for the help they hope for, only to find you gone out, and turn away heart-sick and disappointed.

And remember, hour by hour, day by day, year by year, that these poor people are His poor; that all your work for them is *for the love of Christ, and in His name*, and you will in no wise lose your reward—the love of Christ and of Christ's poor.

SUGGESTED BY THE EPISTLE AND COL-
LECT OF THE FOURTH SUNDAY
AFTER EASTER.

Those lovely monitors of Jesus' school, the flow-
ers,
With open chalice sunward held to blessing show-
ers
Of golden life, do but return incarnate, fair,
The beauty of each sunbeam-soul embodied there.
The Light of lights, invariable Sun, of Whom,
On earth's upraised face, no turning shadows
gloom,
Pours through each beautiful beam effulgent
love:
Lo! "every good and perfect gift is from above."

Steadfast our hearts look up,
Father of lights, to Thee:
Oh, fill our empty cup
With life and growth, that we
Shall Thy meet first-fruits be.

Montreal, May 8th, 1879.

CHILDREN'S DEPARTMENT.

HERBERT AND MAGGIE.

A Story told by Herbert.

My name's Herbert, Herbert Spencer, and I live in that big house on the hill over there. That's the park all around the house, and that's the lodge close by the iron gates at the end of the drive. Maggie lives there; Maggie's the gardener's little girl. She's always lived in the lodge; and she's the best kind of company, too, when she don't get mad and say she won't play any more. I'm a little lame, you see, and I get tired very easily. I can't play with other boys very much; but the doctor says I ought to stay out of doors all the while. That's how Maggie and I come to be *always* together.

Maggie's only nine years old. I'm ten and going on eleven; but there isn't anything that Maggie can't do. The squirrel's got to be pretty nimble that can climb a tree faster than she can, and pretty wise to know more about the best nuts and where to find them. She's good friends with everything that's alive, from the carriage horses down to the spotted toad that lives all alone under a stone by the well in the vegetable garden. I don't believe she ever forgot to pay all the flowers a visit every single morning of her life, from the orange blossoms in the hot-house to the daisies down in the meadow. Her eyes are so black and so bright that they see every thing, no matter how small it is. Alice, my big sister, calls her a gypsy, and her father calls her a rattle-headed tom-boy; but I think she's a jolly good fellow, so Maggie don't care.

We're always together. If Maggie's up in a tree shaking off the nuts or cherries, I'm sure to be under it picking them up; and if I'm fishing, Maggie always untangles the line and fixes on the worms—they squirm so. I lie on the grass and watch her while she picks up the sticks when we want to make a bonfire, and she always drives when we go to ride. Papa says she can do quite enough for two pairs of hands and feet, and I guess she can, she flies around so.

One day we had a quarrel. I've forgotten how it began, but I remember that pretty soon I said, "You did!" Maggie said, "I didn't!" and then I said, "You did, too!" My head ached and my foot pained me, and Maggie was cross, too, just like a snapping turtle, that morning. So that's the way we went on, until Miss Maggie, she just marched off biting her bonnet-string and saying that "never again as long as she lived and breathed and

drew the breath of life would she *ever* speak to me again." I'd seen Maggie pretty mad before, but not so angry as this, for she never came anywhere near the house all the rest of that day, or for a good many days afterward.

For a while I didn't care a single bit. It was real good fun swinging in the hammock all by myself, reading "Grimm's Fairy Tales," and thinking how unhappy Maggie must be.

But it wasn't so nice after a while. There wasn't anybody to run and get things for me, or to listen to the stories I had made up about bears and Indians, and Maggie never forgot to laugh or shiver in the right places if she had heard it ever so many times before. There wasn't any one to play marbles with, either, or go down to the trout-brook and count the new little fishes with me, and—well, I don't

broken and twisted into half a dozen pieces, with a dirty scrap of paper tied to one of the pieces, and Maggie had printed "You're a mean boy" on it, so that I'd know just who had broken it. Don't you think that was mean? And do you think that I went down to see her after that? No, sir!

That was only just the beginning of her meanness, too. The next morning, when I was leaning over the brook, somebody dropped a big stone in the water and splashed me all over, and was gone before I could turn around; and somebody emptied my bag of marbles into the long grass, where I never could find them all; and somebody stole my hat, when I was asleep on the lawn, and hung it on a limb that nobody but Maggie could possibly have climbed. Every single



"THERE, DEAR, THERE!"

care if I *do* tell you—I was just a real miserable kind of a boy all the rest of that day.

After supper I went out and sat on the piazza steps all alone. The peepers were chirruping away down in the brook, and the old mother robins were telling their children it was time to go to bed. Somehow—it couldn't have been the toads, and I don't believe it was the robins—perhaps it was because the sun was going to bed and drawing up rain buckets like the thirsty old thing it is—I thought of part of a text Sister Alice made me learn one Sunday. It was: "Let not the sun go down on your wrath." Wasn't it queer?

I was thinking about it, and I'd almost made up my mind that I'd go down and see what Maggie was doing before it got any darker, when I happened to look down by one of the stone pillars, and what do you think I saw? Why, my new beautiful fishing-rod that my father gave me on my last birthday, and that had my name engraved on a little brass plate on the handle, all bent and

bud was picked off from my moss-rose bush and trampled into the garden path; and everywhere I went, from the tree-tops and the garden wall, or the raspberry-bushes, Maggie was always singing the same mean song—

"Herbert's mad,
And I am glad,
And I know what will please him."

I don't care what anybody says: I think it was a little too much for anybody to be expected to stand, and I wasn't going to. And when Alice asked me what was the matter one day, when Maggie and I hadn't played together for more than a week, I just told her, and that—she'd see—I was just waiting to get a good chance to pay Maggie off. I *hated* her, and the very next time her gray kitten came up to the "white house," I'd—

"You'd treat it and all Maggie's belongings just as Count Von Szapary treated the Turk," she said, before I had time to finish.

"Who's he?" I said, because I'd never heard of that count with the funny name before, and Alice tells splendid stories.

"Was he angry at the Turk, had he been as mean to him as Maggie's been to me, and did he take his revenge on him?" I said.

"Yes," said Alice. "The Turk had treated the count very, very cruelly, and when, some time afterward, the Turk fell into the hands of the count, he *did* take his revenge, and I've never heard of a greater one."

"Tell us about it, sister," I said. And Alice is real good. She didn't fuss and say she had something else to do, and that boys were a bother; she just sat right down and began, and I'll tell you the story, if you want me to.

Once upon a time, a great many years ago, a great war was being fought in Europe between the Turks, who were trying to overrun and conquer all the world, and the Christians who lived in the countries that are nearest Turkey.

In one of the battles the famous Count Von Szapary was taken prisoner by the Turks, and put at work as a common slave by his cruel master, until a very large sum of money, called a ransom, should be sent to pay for letting him out again, don't you know?

Well, three years went by and the count was a prisoner yet, because his wife and children and his friend, another count, with a horrid long name, couldn't raise the money. I guess they felt pretty sorry about him all this time. Sister said they did. By and by, when this other count heard that a Turkish ambassador was on his way to Buda with very important dispatches to the governor, he made up his mind to catch him; and pretty soon you'll see why. The count got all the men together that he could, and hid with them in a wood that the ambassador had to pass through. Pretty soon he came along—the Turk, you know—and he had a very large and well-armed body of soldiers with him. The count and his men rushed out of the woods and attacked them. The Turks fought as hard as they could; but they hadn't expected to meet anybody in those woods, and weren't ready for them; so a good many were killed and the rest taken prisoners, and the ambassador was pulled off from his horse, tied up tight, so that he couldn't move hand or foot, and then carried off to a safe place.

Just as soon as the governor heard what had happened, he tried to get the count to give the ambassador up, but the count said, "No, sir; I shan't give him up until you give me my friend, Count Peter Von Szapary." So the governor had to let him go, and after having spent four years as a slave, the poor count reached home again. He was dressed in rags; his face was very pale and thin, and he was very sick and miserable. His old, badly-healed wounds opened. His feet had been so badly cut by bastinadoes—do you know what those are? why, the Turks whip people on the feet, and call that bastinado—that the poor man couldn't walk at all, and it was a long, long time before he even began to get strong and well again.

Then the emperor raised a great army to drive the Turks out of Hungary, and they marched against the city of Buda. Everybody felt very happy, and was sure that the country would be free again, and every one who had a sword joined the army. The Count Von Szapary felt strong right away. He forgot all about being sick, and that his feet were so sore, and in spite of everything that his wife could say, he collected all his servants and marched away to war with his friend, the other count.

The fight for the city lasted a long time, but at last the Christians got over the walls and killed almost all the Turks in the city. Only a few were saved; but who do you think was among them, and a prisoner too, but the Turk who had been the cruel master of Count Von Szapary, and his name was Hawsa Beg. Did you ever hear such names?

After the emperor's troops had marched into the city they had a great feast to celebrate their victory, and at the feast the general in command made the count tell the whole story of the time he had been a slave, and it was such a sad one that everybody cried, I guess.

When he had finished, the general said: "Well, Count, you can have your revenge now. I'll give your Turkish master to you, and you may act just exactly as you like toward him."

The count thanked the general, and seemed very much pleased. I'd have been, wouldn't you? Everybody who was at the supper tried to think of all kinds of ways how the prisoner could be tortured and made to suffer. One of the servants who had heard them talking ran off to the prison and told Hawsa Beg what had happened! I guess he said, "*Now* you'll catch it. Don't you wish you hadn't?" And if he was like me, he made faces at him, and snapped his fingers in his face, and danced up and down while he was telling this. At any rate, he frightened the cruel Turk awfully.

Just as soon as the supper was over the two counts hurried off to the prison, and found the prisoner huddled up in one corner of the dungeon looking very unhappy.

"Well, Hawsa," said Peter, "do you know me? Do you know that you belong to me, body and life?"

"I know," Hawsa said, "that the general has given me to you, but I shall not be your property long, and I'm not afraid of you."

"What do you think I shall do to you?" asked the count.

"Take your revenge," said the Turk.

"No, Hawsa, I shall not take my revenge; I shall set you free without any ransom."

But the Turk couldn't believe him. He just stared at the count, and said:

"You are deceiving me. Nobody could be so generous."

And then sister says that the count answered him in this way:

"You may be right, Hawsa, and you don't deserve to have me set you free. But we Christians are taught to love our enemies, to bless those who curse us, and do good to those who hate us and treat us badly; because Christ died on the cross, and when He was dying He prayed for His enemies and the people who had crucified Him. And if we want to be Christ-like, we must try to do as He did. So you are free; the prison-doors are open, and you can go back to your own country."

The Turk felt dreadfully then. He said:

"Now, for the first time, I am sorry that I was so unkind to you. But it's of no use. When the servant ran and told me that I was your prisoner, I was afraid you would torture me, and I took poison. So now I must die; but before I do I want to be a Christian, because your Saviour must be a *real* one if He teaches you to treat your enemies so kindly."

Both the counts were very sorry when they heard what the poor man had done. They sent for a priest, and the Turk was baptized; and as long as he lived, which was only a very little while, they stayed with him, and

listened to the priest while he told the dying man about Jesus Christ, and how He takes away our sins.

When the Turk died and was buried, Count Von Szapary walked as chief mourner at his funeral.

That's all the story, but when sister finished she repeated a very solemn text. It was this one: "Vengeance is mine. I will repay, saith the Lord." "If thine enemy hunger, feed him; if he thirst, give him drink, for by so doing thou shalt heap coals of fire on his head."

If Maggie's gray kitten had come along then, just when Alice had finished the story, I shouldn't have touched it, unless, perhaps, I'd have carried it back to the lodge and left it on the door-step; I felt so good and forgiving. But it didn't, until the next morning.

Then I got up and found my rose-bush without a single bud on it, when there had been fifteen the night before. I was madder than ever; and I just took that gray kitten and dropped it in the rain-water barrel twice and then rolled it in the sand-heap by the greenhouse. You never saw such a looking thing as it was after that. Then I shut the kitten in the grape-house, because I'd seen Maggie go in there, and ran home to breakfast, thinking how pleased I was going to feel. But I didn't—not a single bit. I kept remembering about the Turk and the kind count, and that text would run in my head till I was just as miserable and felt as mean as any boy could.

I wouldn't go down to the lodge. I couldn't quite do *that* yet. But I went everywhere else that I thought Maggie might be that day; and if I'd seen her I know I'd have made up. But she wasn't around anywhere all that day. Not in the greenhouses, or in the garden, or climbing trees, or anything; and when I went in to dinner sister said, "Herbert, you had better keep away from the lodge; Maggie has come down with scarlet fever, and must be kept quiet." My, *didn't* I feel badly then! Wouldn't I have given anything if I had left the kitten alone, and only been as kind to her as the count with the queer name was to the Turk!

But it was no use to wish that then. Maggie kept getting worse and worse, until everybody came out of the cottage with red eyes; and the doctor shook his head as he climbed into his carriage to ride away.

I used to lie on the grass under the window of the room where she was sick. Wasn't I afraid? I've had scarlet fever. That's what makes me lame and not very strong, you know. Even if I hadn't, how could I have helped staying near her? I used to hear the rustle and walking about, and the clink of the tea-spoons when they gave her medicine, and one day Maggie moaned a great deal. I couldn't stand *that*. So I ran away and hid in the woods to have a good cry where no one could see me.

That night, when sister came up from the lodge, she said she was going back again to stay until morning, and that by that time we'd know if Maggie was going to stay with us, or going to see my mother in paradise.

I said my prayers over and over ever so many times when I went to bed, and kept asking the Lord to let her stay here, as long as I could keep awake, for I saw the moon come up until it shone in my window; and then I dreamed that an angel came to tell me that Maggie was going to stay, and woke up to find that the sun was shining, the birds

were singing, and Alice was kissing me and saying that Maggie was ever so much better.

In a few days they let me go and see her. Alice said I'd be down sick if they didn't, and I guess I would, for I felt queer all over and wanted to cry all the time.

Maggie was asleep when I crept into the room on the toes of my shoes, with her face turned away from me on the pillow. But oh, how thin she was! and as white as the pillow! Her hair had been cut off, and you never would have known Maggie's hand, it was so thin, with all the scratches and sun-burn worn off.

I put my head down on the quilt, and cried and cried—I don't care if you do know it—until Maggie's mother came in to smooth my hair and pat me on the shoulder, just as my mother used to do.

"There, dear, there," she said, "don't take on so; Maggie's coming back to us every day. And look! She wants to speak to you."

Sure enough, Maggie had opened her eyes and turned over. She was smiling, too, and holding out her hand to take hold of mine, and she said:

"Oh, Herbert, I'm so sorry!" I was too, and I told her so, and we've never had a quarrel since. For if Maggie gets angry and as far as "I'll never speak," she stops, and says in a minute, "Yes, I will; I'm not a-going to give you a chance to be like the count," and then we laugh and make up.

But don't you think the count's way is the best way of all?

I do, only—it's so very, very hard to want to take that kind of revenge. Isn't it?

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